MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

JANUARY, 1884.

MISSIONARY SOCIETY.

STILL ONWARD.

THE close of the past financial year of the Missionary Society is signalized by an advance in the receipts of nearly $60,000, thus bringing the aggregate to the encouraging sum of $751,459 90. Even noting the fact that about $33,000 of this amount is from legacies, still the increase from the churches is very encouraging, inasmuch as the two previous years had been also signalized by remarkable advances. No one can doubt that the work of the Missionary Society has taken possession of the heart of the Church as never before.

The expenditures of the year, though large, left a surplus in the treasury to be applied upon the debt, which was reduced from $102,579 04 to $88,198 90.

From every part of the wide field of the Society there came to the General Committee renewed calls for appropriations. In some of the domestic fields, as in Dakota, it was necessary to nearly treble the appropriations of the previous year. This was to meet the unparalleled immigration into these regions. Every patriot will at once perceive the important relation of this domestic work to the future safety and well-being of our beloved country.

From the foreign fields the reports were, in the main, encouraging; even Africa and Bulgaria presented new and interesting aspects. It will be perceived that $381,898 were appropriated to the foreign missions, and $329,290 to the domestic missions. In both these departments, however,

there still remained pressing wants that the General Committee felt must be left, for the present, unsupplied.

A few conditional appropriations were made in the hope that generous friends and lovers of humanity would, during the year, by extraordinary gifts, supply these wants.

A university building for Japan is called for and greatly needed, which will cost $12,000. Rev. J. F. Goucher gives $3,000 of this, and we await the remaining $9,000. The theological department of the Anglo-Chinese College at Foochow needs $7,000, all of which Rev. J. F. Goucher gives. The medical work in Nanking is provided for by a donation from Mrs. Philander Smith of $10,000. Leaving out of account this $29,000 of conditional appropriations, and without reference to the debt, the appropriations for 1884 aggregate about eight hundred thousand dollars. Great as this sum is, the Church is abundantly able to meet it. We spread upon these pages the appropriations and apportionments of the Committee, with the greatest hope that the apportionments will be more nearly met than ever before, and that a year hence we shall find that the Church has fully responded to the large demands made upon it.

Several topics of great interest were discussed in the Committee. We give below at some length the remarks of Bishop Simpson, in closing the debate upon Bulgaria. The Bishop said :

I was in the General Committee when this mission was projected. It came upon us very suddenly, but, as seemed to be the judgment of every body, very providentially. We received a message from the American Board saying that they desired us to take that part of the country lying north of the Balkan Mountains. At the time it was used as a great incentive to missionary effort by those associated with Dr. Durbin.

I was in Constantinople when the first missionaries to Bulgaria arrived there, and I had charge of the mission for several years. It was in 1857 that I met the missionaries in Constantinople ; that is now not quite twenty-six years ago. The first difficulty arose from the fact that we were almost forced out of the country. That is, the government was such that we could not secure property, and could not with any ease secure a resting-place by rent, because not only was the government Turkish, but it was administered in Bulgaria by the Bulgarian Patriarch. They brought the whole power of the Turkish Government to bear in excommunicating every person seen coming to our meeting-house ; and the difficulties

seemed to be almost insuperable. I had been in Constantinople only a little while when I thought I saw that we would have great difficulty in doing much in Bulgaria for a while; and on looking over the ground I thought I saw the importance of having Constantinople within our reach, and I advised that Brother Long should go to Constantinople, because I thought it would secure to us a spot near Constantinople where we would be in at the breaking up of the Turkish Empire. Afterward I moved that we add the word "Turkey" to the name of the mission.

Now, then, as I look at things, brethren, I do not feel as many of this Committee feel. I have not felt, from the day I was first in Constantinople, a doubt with regard to the ultimate success of this work, though I never expected it, and do not now expect it, to be procured very soon. I think the time is coming.

I thought I saw, and all along I think I have seen, indications of a providential agency working above and beyond us. It came to us providentially, and at a time when it stirred the thought and the heart of the whole Church; it worked all over the country under the influence of Dr. Durbin. As Dr. Reid said, and as it has struck me very forcibly at different times, it has seemed as if this Committee was on the point of letting this mission go. I felt almost like weeping, a year ago, when the dispatch came in right upon us, of the brighter prospect in Bulgaria. I think Bishop Foster will not object to it when I say that it was a kind of understanding that he had been opposed to the continuance of the Bulgarian mission before he went out to the field; and I supposed he would make an effort to have it abandoned. But when the telegram come from him and Dr. Reid and Dr. Long, I said: This is another of the providential indications. In some way God has been working on. I think God has exercised a superintending providence over us, and I think that he is harmonizing us and leading us onward.

If we had built buildings there, the great probability is that they would have been destroyed during the Russian war. I think God has led us for his own wise providences. We have learned the language; we have a man whom God has used for the translation of the Bible into the Bulgarian language, and for training young men who have come over here to our seminaries and are now gone back as missionaries. We are now prepared as we have never been before. If it be so that we have been the instruments of causing the feeling in favor of religious toleration to take hold of the hearts of the people of that country, it will not be very long, I believe, before we shall see greater results. We may not have done much in the past, but I do not feel at all like finding fault with the Committee for its past conduct. I think we have been led by a providential hand.

Our work in the South was also under discussion, and particularly the propriety of continuing to sustain the work among the whites in the South was again examined. Some dark places in the work were pointed out, but we are in fullest

sympathy with the remarks of Bishop Wiley. These we also insert. The Bishop said:

I have listened with very great interest to the speech of our good brother, my colleague. I am afraid that if we proceed in this work just at this moment, under the influence of that speech, we will not do justice to our Southern white work. I shall not attempt to make any thing that might be called a reply to what the Bishop has said, because, as he has announced several times in his remarks, he was telling you facts; and I am not here to contradict the facts, or to call them in question. On the contrary, I have seen many of them myself, and realize his portraiture of the state of things to be not very far from the truth. I shall not come into contact with his speech; but I come to the point of what we should do, even if all these are facts. Suppose we take it for granted that this is the state of things in a large and important part of our country. Suppose we take it for granted that it is a fact that a large proportion of the white people in our country are very poor, very ignorant, very debased—have been very badly trained, especially in all church matters, and in all benevolent and all educational movements; and suppose we recognize that there are hundreds of thousands of "poor white trash," as they are designated, in the South. They are there; they are in this country; they are American citizens; they have their hand upon the destiny of this country. The Church South is doing little. The Methodist Episcopal Church, South, is doing nothing for them—has but little disposition to do any thing, has never been disposed to do any thing for them. Is the proper inference to be drawn from this state of facts that we should do nothing—that we should also withdraw and leave this mass of illiterate white people in the South uncared for, without the Gospel, without the facilities and aids of education? I draw from it an entirely different inference from that which seems to be in the mind of the Bishop—though he did not specifically give us his inference.

I attended this Alabama Conference, and for a strictly Southern Conference it is characteristic. It is very small—a little handful of men, a few thousand (I have no statistics before me) members of our Church. I held the Conference, not exactly in a swamp, but out in the woods, in a little log church, with no seats in it. Logs were laid down lengthwise and a set of slabs were laid from log to log for the seats. Windows consisted simply of holes cut in the side of the house. The nearest person lived within about three quarters of a mile. That was a characteristic Southern home of one of these white men. Pigs found their lodging-place under the floor; chickens roosted where they pleased around the house. The windows were like those in the church—square holes sawed out of the building, and a wooden shutter. There was a miserably cultivated little farm of some forty-five acres round about it. He was the leading man in our Church in all Southern Alabama. He could not write. He was delighted beyond measure that his little boy, a nice little fellow about thirteen years of age, had learned to read and could actually write for his

father. He was the best man in all that region connected with our Church. My heart was opened in meeting that Conference, and knowing that back of this man and his family were some few thousand of the same kind, only lower still, connected with our Church, and back of them many more thousands in the same condition of illiteracy and poverty, and nobody caring for their souls, I felt like coming back here that year and pleading for an entirely new movement in this white Southern work: that, instead of dividing, we ought to multiply our efforts and magnify our zeal in going down to that work to reach that people. And I feel the same this morning, as a result of that speech.

There has long been a strange state of things in these religious and humanitarian movements in this Southern country. The Bishop touched on it. In church work the white trash were not wanted, as the Bishop has told us. More than that, the poor white was scarcely welcome inside an aristocratic church in the South. No effort was made to reach him. Nobody went for him, nobody invited him, nobody cared to see him in the church. He was an outcast in the community. That is not only characteristic of the Methodist Church, but of all of them. The masses of the people in the South are uncared for. The whole life of the region centered around these rich and aristocratic people, and we are now coming in as the inheritors of a couple of hundred years of this kind of thing; and in our own land the sad fact that stands before us this morning, and that ought to touch the heart of the whole American people, is that hundreds of thousands of poor, illiterate, degraded white men are in our own land, and nobody much caring for their souls. The Methodist Church South has never done any thing for their education, and so far as they are now doing any thing, they are doing it from an impulse we have given them by our movements in that country; and if they are enlarging in their ideas of humanitarianism, if they are talking of education, if they are moving to get these people into their churches, it is exactly because we have been there, and are advancing this order of ideas that we have long entertained in the North, and that only now are gradually penetrating their Southern brain.

I heard not six months ago one of their leading men in the South proclaim that this matter of modern education was the biggest humbug of the day—one of the leading men of the country. I heard another one, in another State, pronounce that it was not only a humbug, but that it was a wrong done to the poor people to give them an education. You can pick up their papers to-day, and within the last ten days can read in their prominent papers in that Southern country condemnatory articles on this whole matter of popular education.

And yet our ideas of Christian civilization are penetrating this Southern country. The sphere of their action is growing larger and larger. The churches are moving forward and are growing better. I simply rise to say that my inference is exactly the opposite of that presented to us by the Bishop.

Let us look into these facts. I do not call in question one single fact. But I do feel that the conclusion to be drawn from them is: Let us go into that country with greater vigor and with more power. Blue Ridge is there, the Blue Ridge people are there, and they are just that kind of people. What shall we do with them? Let them alone? Alabama is there, and the Alabama people. The "low down" people are just the kind that have been characterized for us this morning. What shall we do with them? Their preachers are not much better than their members. The Bishop is not even wrong in that. They are ignorant, and have no breadth of thought. They would have no place whatever in our Northern Conferences. They are inexperienced and unskilled. I had a most decided difficulty to find, in that whole Alabama Conference, one man that could act as secretary for it. I had to take a probationer in the Conference, a son of one of the members of the Conference, who had received a little bit of education in what, by an immense amount of grace, had been called the Andrews Institute, up in the northern part of Alabama, which consisted of a wooden shell that would not have been a good place for your horse, General Fisk. This young man had received a little limited education in that institution. I picked him out and elected him secretary myself, and Dr, Rust and Dr. Fuller happened to be there with me, and I appointed Dr. Rust assistant secretary, and appointed Dr. Fuller statistical secretary, of the Alabama Conference.

That is the condition of things. What shall we do? Let it alone? Withdraw from it? My inference is just the opposite. I am sorry, as the Bishop suggested, that we did not commence at this point a little earlier, and look fairly and seriously and honestly into this condition of things. I could make a long speech. I have got it in me, and yet I do not think it is called for at this time, unless we propose to go into a discussion of the policy we ought to pursue. To-day I can only reach this conclusion: Let us go on about as we have been doing. If next year, at the beginning of our meeting, we can take up this whole Southern question and go into a fair discussion of it, and study its facts, and determine upon a policy, I shall be very happy to be here and participate in the debate. But, just now, we dare not let go.

Now the year is before us. This great cause, blessed with vigor, will have its greatest triumph in the year 1884, the Centennial of organized Methodism. Would to heaven that this year would witness the receipt of the long-coveted million of dollars which it is the duty of our Church to give to this foreign and domestic work!

APPROPRIATIONS FOR 1884.

I. Foreign Missions.

1. AFRICA:						
(1.) Liberia: at the disposal of the Board for work					$2,500	
(2.) At the disposal of the Board, for sending out a missionary by the Bishops to take charge of the work					1,500	
						$4,000
2. SOUTH AMERICA					$22,781	
For property in Rosario, at the disposal of the Board					6,000	
						28,781
3. CHINA:						
(1.) Foochow	Mexican dollars,	16,700;	estimated to cost		$15,030	
(2.) Central China, (Kiukiang)	"	34,350;	"	"	30,916	
(3.) North China, (Peking)					25,244	
(4.) West China	Mexican dollars,	12,000;	"	"	10,800	
						81,990
4. GERMANY AND SWITZERLAND:						
For the work	Marks,	87,780;	estimated to cost		$21,000	
For interest on Berlin debt	"	2,508;	"	"	600	
To be administered by Board for debts, provided $1,000 are raised in Germany	"	10,032;	"	"	2,400	
						24,000
5. SCANDINAVIA:						
(1.) Denmark	Crowns,	37,313;	estimated to cost		$10,000	
(2.) Norway	"	53,524;	"	"	14,345	
(3.) Sweden	"	82,400;	"	"	22,082	
						46,427
6. INDIA:						
(1.) North India	Rupees,	161,241;	estimated to cost		$65,820	
(2.) South India: to be administered by the Board	"	2,450;	"	"	1,000	
						66,820
7. BULGARIA AND TURKEY						15,482
8. ITALY	Lires,	128,750;	estimated to cost		$25,750	
For sending out a missionary	"	10,000;	"	"	2,000	
For property in Naples	"	60,000;	"	"	12,000	
						39,750
9. MEXICO	Mexican dollars,	39,620;	estimated to cost			34,000
10. JAPAN	"	39,960;	"	"	$35,648	
For mission in Corea					5,000	
						40,648
Total for Foreign Missions						$381,895

CONDITIONAL APPROPRIATIONS.

Central China, for medical work in Nanking, conditioned on a special donation by Mrs. Philander Smith	$10,000
Japan, for building of Tokio University, conditioned on donation of $3,000 from Rev. J. F. Goucher and other special donations, of the balance	12,000
Foochow, for Theological Department of Anglo-Chinese College, conditioned on special donation from Rev. J. F. Goucher	7,000
Total	$29,000

II. Missions in the United States not in Annual Conferences, to be administered as Foreign Missions.

1. Arizona	$8,000
2. Black Hills	3,600
3. Dakota	13,525
4. Indian Territory, at the disposal of the Board	1,000
5. Montana	10,000
6. New Mexico	12,900
At the disposal of the Board, for schools	1,000
7. Utah	6,000
Scandinavian work	2,800
For schools	3,825
8. West Nebraska	5,840
Total	$68,490

III. Domestic Missions.

1. NORTHERN NEW YORK (WELSH MISSION)	$200
2. SCANDINAVIAN MISSIONS:	
California (Scandinavian)	$2,200
New York East (Swedish)	1,600
New York East (Norwegian)	2,000
New England (Swedish)	2,200
New England Southern (Swedish)	1,000
North-west Norwegian	6,500
Wilmington (Swedish)	300
North-west Swedish	7,500
Oregon (Scandinavian)	2,000
Total	$25,300
3. GERMAN MISSIONS:	
California	$2,800
Central German	4,500
Chicago German	3,500
Columbia River	800
East German	6,000
North-west German	$5,500
Oregon ($300 for expenses of transfers to work)	1,500
Southern German	7,000
St. Louis German	4,000
Southern California	1,500
Western German	6,000
Total	$43,100
4. FRENCH MISSIONS:	
Central Illinois	$1,000
5. PORTUGUESE MISSIONS:	
California	$500
6. CHINESE MISSIONS:	
California	$9,000
Oregon	2,500
New York East	500
Total	$12,000
7. AMERICAN INDIAN:	
Central New York ($280 for repairs)	$1,000
Columbia River	300
Detroit	700
Genesee	300
Michigan	800
Montana	2,500
Northern New York	350
Oregon ($300, conditioned on opening a mission among the Klamath Indians)	550
Wisconsin	200
Total	$6,700
8. ENGLISH-SPEAKING:	
Alabama	$2,250
Arkansas	4,500
Austin (not less than $500 for new Swedish)	7,500
Blue Ridge	3,000

California (of which $500 shall be for new work)	$3,500
Central Alabama	2,500
Central Tennessee	3,500
Colorado	5,400
For Swedish work	500
Columbia River ($500 for new work)	6,500
Delaware	1,500
Detroit (for frontier work)	4,000
East Maine	1,000
East Tennessee	2,000
Florida	3,500
Georgia	4,000
Holston ($500 for new work in Chattanooga)	3,500
Kansas	2,000
For colored work	800
Kentucky	5,000
Lexington	2,700
Little Rock	3,000
Louisiana	5,500
Michigan (for frontier work)	3,500
Minnesota (of which in case of division not less than $5,000 shall be for Red River District)	10,000
Mississippi	5,500
Missouri	3,000
Nebraska	3,300
Nevada	3,000
North Carolina	2,700
North Nebraska	3,000
North-west Iowa	3,000
North-west Kansas ($200 for colored work)	3,700
Oregon ($750 of it for new work)	3,500
Saint Louis	4,000
Savannah	3,150
South Carolina	6,000
Southern California	4,000
South Kansas ($500 of which is for colored work)	2,500
South-west Kansas	$3,500
Tennessee	2,700
Texas	4,000
Vermont	1,000
Virginia	5,500
Washington	2,300
West Texas	4,000
West Virginia	3,000
West Wisconsin	2,500
Wisconsin	2,000
Total for American Domestic Missions	$172,700

IV. Miscellaneous.*

1. Contingent Fund	$25,000
2. Incidental Expenses	32,500
3. Office Expenses	21,000
4. For disseminating Missionary information	6,500
Total	$85,000

RECAPITULATION.

I. Foreign Missions	$381,898
II. Missions in the United States, etc	68,490
III. Domestic Missions:	
Welsh Missions	200
Scandinavian Missions	25,300
German Missions	43,100
French Missions	1,000
Chinese Missions	12,000
Portuguese	500
American Indian	6,700
English-speaking	172,000
IV. Miscellaneous	85,000
Liquidation of Debt	48,000
Grand total	$844,188

* Expenditures from the *contingent* fund are made only for missions, never for administration, (Art. XI, Constitution.) The *incidental* fund of last year was expended as follows, namely: Interest and annuities, $10,983 04; Reports, Certificates, etc., (printing,) $722 79; Bishops' traveling expenses to missions, $2,498 33; postage on reports, circulars, porterage, etc., $1,781 10; General Missionary Committee expenses, $1,112 95; insurance, freight, gas, periodicals, etc., $508 57; missionaries returned, superannuated, widows of, etc., $10,026 79; legal and other services, $2,424 94; taxes, $248 39; Denmark, $594; Bulgaria, $700; Japan, $150; India, $528 38; Mexico, $427; total, $32,706 28. *Office expenses* are for salaries, traveling expenses, stationery, etc., of office.

APPORTIONMENT OF MONEYS

TO BE RAISED DURING THE YEAR 1884.

Alabama	$350
Arizona	300
Arkansas	520
Austin	500
Baltimore	35,000
Black Hills	190
Blue Ridge	200
Bulgaria and Turkey	100
California	5,500
Central Alabama	325
Central German	9,000
Central China	60
Central Illinois	15,000
Central New York	20,000
Central Ohio	14,000
Central Pennsylvania	24,000
Central Tennessee	600
Chicago German	4,500
Cincinnati	24,000
Colorado	2,700
Columbia River	1,250
Dakota	350
Delaware	1,200
Denmark	575
Des Moines	10,000
Detroit	12,000
East German	4,500
East Maine	3,000
East Ohio	24,000
East Tennessee	210
Erie	13,000
Florida	750
Foochow	300
Genesee	17,525
Georgia	350
Germany and Switzerland	2,000
Holston	2,400
Illinois	22,500
Indiana	$13,000
Iowa	9,000
Italy	250
Japan	150
Kansas	2,000
Kentucky	3,500
Lexington	400
Liberia	100
Little Rock	250
Louisiana	1,000
Maine	5,000
Mexico	250
Michigan	12,000
Minnesota	7,500
Mississippi	2,000
Missouri	3,000
Montana	400
Nebraska	2,000
Nevada	500
Newark	23,500
New England	22,650
New England Southern	13,250
New Hampshire	7,000
New Jersey	23,000
New Mexico	300
New York	50,000
New York East	50,400
North Carolina	500
North China	150
Northern New York	17,050
North India	600
North Indiana	12,000
North Nebraska	700
North Ohio	13,000
N. W. German	4,000
N. W. Indiana	10,000
N. W. Iowa	1,500
N. W. Kansas	1,000
N. W. Norwegian	$2,000
N. W. Swedish	2,800
Norway	1,250
Ohio	21,000
Oregon	2,050
Philadelphia	47,000
Pittsburg	18,500
Rock River	21,500
Saint Louis	5,000
Saint Louis German	5,750
Savannah	750
South America	125
South Carolina	3,500
S. E. Indiana	10,000
Southern California	1,600
Southern German	2,000
Southern Illinois	9,000
South India	600
South Kansas	2,000
S. W. Kansas	1,000
Sweden	2,500
Tennessee	1,000
Texas	1,000
Troy	19,000
Upper Iowa	12,000
Utah	250
Vermont	6,500
Virginia	1,200
Washington	3,500
West China	25
West German	3,000
West Nebraska	300
West Texas	1,000
West Virginia	6,000
West Wisconsin	5,000
Wilmington	15,000
Wisconsin	9,000
Wyoming	15,000

THE ELEVATING POWER OF CHRISTIANITY.

BY REV. B. H. BADLEY.

In India, as elsewhere, Christianity elevates man. Caste is a tyrant exalting a chosen few at the expense of the down-trodden many. Caste is capricious; it cares nothing for real worth or ability; it gives no premium to earnest effort on the part of the struggling hero; to the man born outside the Brahminical circle it simply says: "You are down and you must stay down." And so loud and authoritative is the voice of this tyrant that, in India at least, his utterances are accepted as final, and men who would gladly rise in social position and general usefulness are obliged to submit to the tyranny. Two men, farmers, are living in the same community. The one is bigoted, uneducated, lazy, given to cheating, lying, and unspeakable other sins; but he is a Brahmin, and is therefore a worthy (?) member of society, an honor (?) to the community. The other is intelligent, has learned to read and write, is industrious, enterprising, truthful; but, alas! he was born a Sudra, (low-caste,) and such he must remain. He is reminded of his inferior position every day of his life, is made to feel it in a hundred ways, and besides, must continually carry sorrow of heart as he thinks that his children after him will have to suffer in the same way. When the Sudra goes to the house of the Brahmin, perchance to deliver a message, he is insulted by being told, while still at a distance, to stop—he never presumes to disobey. He is looked upon as a dog, and it is not strange that such treatment, year after year, should cause the man to hang his head in shame as he moves about among his fellow-men. Life to him lacks the very thing that makes it worth living, and his soul chafes, low-born though he be, under the treatment he receives.

The "Institutes of Menu," with cruel plainness of speech, define the position of low-caste people as follows:

Their abode must be out of town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. (Book x, 51.)

Their clothes must be mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually must they roam from place to place. (Book x, 52.)

Let no man who regards his civil and religious duty hold any intercourse

with them. Let their transactions be confined to themselves, and their marriages only between equals. (Book x, 53.)

Let food be given to them in potsherds, but not by the hands of the giver; and let them not walk by night in cities or towns. (Book x, 54.)

The British Government does not a little toward perpetuating caste by closing the public schools and colleges to the children of low-caste people. To be sure, were it to admit these there would be a great roar of indignation in the Brahminical camp and loud-voiced threats, just as there have been in connection with mission schools; but these would soon cease if the government would take a firm stand in the matter, as it will, we venture to say, a score of years hence.

Christianity knows no caste. It proclaims the brotherhood of men. It carries the Gospel to all. It says to the shame-faced, persecuted leather-dealer just as it does to the haughty Brahmin, "Christ came to save you; accept him and gain eternal life!" The missionary opens a school; most of the pupils are of the higher caste; by and by a low-caste boy comes; the high-caste men rush to the missionary and say: "Our sons cannot sit on the same benches with the low-caste boy; you must expel him or the school will be broken up." Of course, the missionary can make but one reply: he has not come ten thousand miles to found a caste school, and the complaining patrons are told they can withdraw their boys if they wish. This they often do, but generally, after a few days of reflection, send them again, lamenting no doubt that the times are so evil, and wondering what the end will be.

Let us illustrate the way in which Christianity lifts up these humble people. Here is a village of 500 inhabitants, some of them cultivators, some tanners, others weavers, all low-caste people, shunned by their Brahmin neighbors. These villagers desire a school. They want their children educated. It is useless for them to appeal to government. The harsh answer would be, "We have no extra fund, and if we had we would not waste it on such low-caste people." By and by the missionary, in his itinerating, visits the town. He is made welcome and his message favorably received. The people take courage as they hear that the "white people's Saviour" came also to save them. They urge the missionary to prolong

his stay and to return soon; and in a short time there is a handful of professed inquirers in the village. These beseech the missionary to send them a teacher. They offer to give a house for the school, and often promise to give the teacher a certain quantity of rice per month. The missionary finds that, by careful economizing, he can spare two dollars monthly, and sends the people a teacher, perhaps some young man from the Normal School, one of their own caste, familiar with their habits of thought and life. The school is soon crowded. Middle-aged men, gospel in hand, take their places on the mats with the young men and boys. Bright-eyed girls, even, in opposition to custom, creep in, and soon master the alphabet. And for the village a new era has dawned.

A Sunday-school is at once established. The village is put on the list of appointments. Ere long a few people are baptized. This brings persecution for a short time, then others accept Christ, and the nucleus of a church is formed. In another year a native exhorter or local preacher is sent to the place.

Note the result. The village becomes a different place. Surrounding villages see the difference and remark upon it. The people hold their heads higher. They give up certain questionable habits. They feel that a great opportunity for self-improvement is before them, and they appreciate it. The streets and houses are cleaner. The people have caught a glimpse of a new world, a new life, something never revealed to their fathers. The secret of it all is, the Gospel leaven is at work.

In this village school a man, (call him Ram Charn,) born a leather-dealer, learns to read and write, and becomes a Christian. Before, when he went to his Brahmin neighbors, he stood afar off as one unclean, not venturing to go near the door-way of the "twice-born." Now, with his education, *as a Christian*, he is invited inside the house, and perhaps requested to read or write a letter. He is asked to sit down. Wonderful change! As may be imagined, the low-caste people are not slow to see through this, and they are coming to Christ. To them the Gospel means more than forgiveness; it lifts them out of the low pit into which, ages ago, Brahminism thrust them, and from which they have vainly tried to escape.

It develops the manhood within, so long crushed; it lifts the people to a higher plane of existence, and bids them aspire to even greater things. Life, hitherto a burden, becomes a great joy; the world is recreated.

What more blessed work is there in all this wide world than to assist in leading these lowly ones to this higher life? What greater privilege than to go through the towns and hamlets of a heathen land, and witness this grand transformation?

Of our missionaries in India, Parker and Hoskins have had the largest share of this work and joy; but it is coveted by others, and is being shared in by several of our most earnest native preachers, as Huqq, Mahbub Khan, and Solomon. God bless the village workers!

Our word of exhortation is, *Give us more money for these village schools.* The sum of two dollars per month—$24 per year—supports a school, and who shall tell the good done by every such school? Even with the royal gift of Brother Goucher, (whose name will be enshrined in the hearts of thousands of India's children,) there are still openings, golden opportunities. In the great Province of Oudh, "the Garden of India," with eleven millions of people, our mission needs to-day, in connection with the Centennial High School, one hundred village schools, and if the money were in Presiding Elder Johnson's hands he would soon have them in operation.

We heartily believe in working among low-caste people. Our policy in this respect is fully justified. We cannot fail to remind the reader of the admirable and important observations made on this subject by Dr. Reid in his report of his visit to India, as found on page 240 of the MANUAL for July, 1882, and we are constrained to reproduce here a few lines from that report:

> Those missions that have striven to be select in their membership, with the idea that this alone could give them the power and influence needful for ultimate success, are to-day insignificant, though much longer in the field, while we are strong and growing daily. Our missionaries evidently were moved by Christly thoughts and feelings in opening their arms and welcoming all sin-sick souls that came to them to be directed to the great Physician and the healing balm; and I feel confident that the end will vindicate their course as not only right, but wise as a matter of policy. The most glorious successes, I hope and believe, are just awaiting us.

THE PROGRESS OF FOREIGN MISSIONS

SUCCINCTLY STATED AND ILLUSTRATED.

BY REV. D. DORCHESTER, D.D.

The Foreign Missions of Protestantism have been developed almost wholly within the last ninety-three years. At the opening of the last century the only form of Christianity that was not aggressive was Protestantism. In 1701, the English "Society for the Propagation of the Gospel in Foreign Parts" was organized; in 1705, the Danish missions commenced in Southern India; in 1732, the Moravians inaugurated their missions in the West Indies, and soon after in Greenland; and, about 1760, Wesleyan missions begun among the Negroes in the West Indies. These, with a few missions among the aborigines in America, were all the foreign missions of Protestantism prior to 1790.

The progress of these missions down to 1790 was so small as to be scarcely appreciable as a numerical quantity. Since 1790 the converts enrolled as communicants on the Protestant foreign mission stations have increased as follows:

IN THE WHOLE WORLD.

In 1830...70,289 In 1850...210,957 In 1880...857,332

These are all incomplete, but approximate, exhibits. Probably a full table would give 1,000,000.

IN AMERICA.

In 1830...62,167 In 1850...99,290 In 1880...224,814

Including what may properly be regarded as the fruitage of foreign missions in North and South America, and the West Indies. The Negroes in the West Indies were pagans when missions were commenced among them, as also the aborigines and the Chinese in America. It also comprises the fruits of missions among papal populations in Canada, Mexico, and South America. What are called native American home missions are not included.

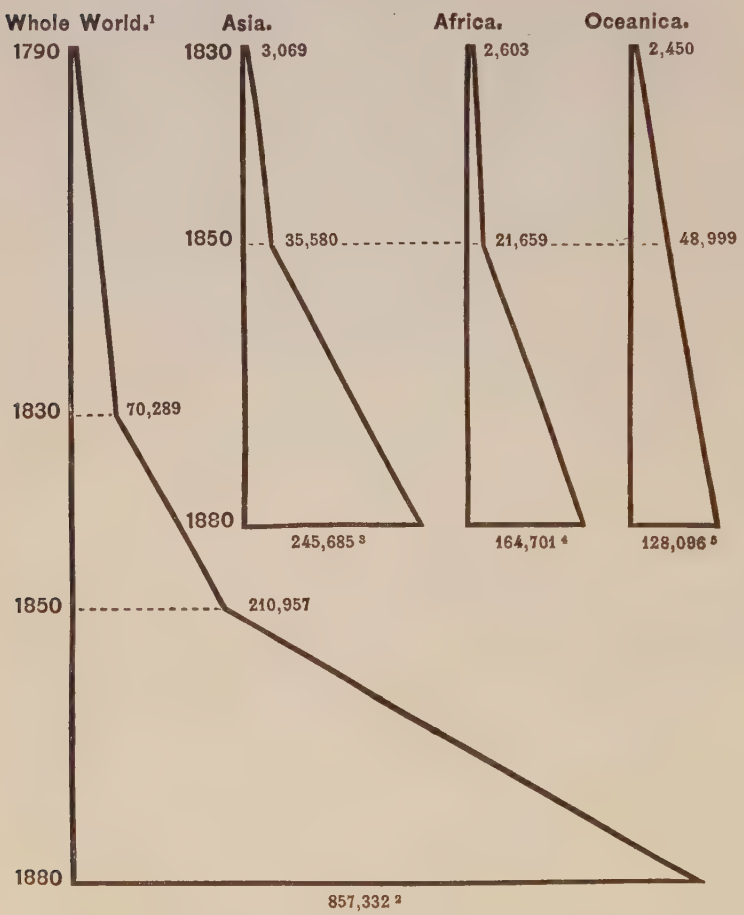
IN EUROPE.

In 1830...—— In 1850...5,429 In 1880...94,036

Including Bulgaria, Turkey in Europe, Greece, and missions among papal and rationalistic populations, the fruitage chiefly of foreign mission efforts. Among these are comprised the Methodist and Baptist mission churches on the continent, and other similar churches of other denominations.

The figures indicating the progress in Asia, Africa, and Oceanica are given in the accompanying diagram.

DIAGRAM ILLUSTRATING THE INCREASE OF COMMUNICANTS ON PROTESTANT FOREIGN MISSION STATIONS.



[1] Converts from Paganism and Mohammedanism, and also among Papal and Rationalistic populations of Europe and America, connected with specific mission efforts. For a fuller exhibit see "The Problem of Religious Progress." Phillips & Hunt, 805 Broadway, New York, Pp. 582-587.

[2] 148 out of 504 stations not reporting communicants.

[3] 61 out of 175 stations not reporting communicants.

[4] 30 out of 103 stations not reporting communicants.

[5] 18 out of 68 stations not reporting communicants. The communicants of the Sandwich Islands and some other churches, being the fruitage of foreign missions, are here included, notwithstanding they do not now receive missionary aid.

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See The Christian Advocate.

What the Church at Home can do for Missions Abroad — The Mexico Mission.....Jan. 18.
The Work of the Holy Spirit in Missions—The South America Mission.....Feb. 15.
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What the Sunday-school can do for Missions—Our Missions in Italy and Bulgaria.....April 12.
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The Foochow Mission.....Sept. 27.
Our Central and North China Missions..... Oct. 18.
Corea, the "Hermit Nation."... ....Nov. 15.

WE are happy to report that the Monthly Missionary Prayer-Meeting is growing in favor and extending in usefulness through our churches. When once established in the Church it will hold its own. It furnishes what so many prayer-meetings lack—ideas. It relieves the prayer-meeting from routine petitions and testimonies. It may be successfully used to widen both the intelligence and sympathies of our membership. While it thus helps the prayer-meeting and blesses the attendance, it is efficient in filling the missionary treasury; for our people give only where they have intelligent convictions.

The Congregationalist Church was twenty-five years in securing the observance of a missionary prayer-meeting in a bare majority of their churches; but, this accomplished, they step easily to the front in all missionary labors.

Let our people pray at home and in the prayer-meeting for our Missions, and let our preachers who lead these monthly missionary prayer-meetings see that two or three short addresses are made on given mission fields or features of the work, and the question of our advancing in zeal, in faith, in ability, and in availability on all our lines, both at home and abroad, will be settled.

SUNDAY-SCHOOL UNION.

OUR ANNIVERSARY.

THE anniversary of the Sunday-School Union was held in St. Paul Methodist Episcopal Church, Cincinnati, Ohio, November 2–4, in connection with the anniversary of the Tract Society.

The first meeting was on Friday afternoon, and was called "The Children's Hour," the pastor, the Rev. J. J. Reed, presiding. This "Hour" is a weekly meeting held by the pastor with the children and youth of his Sunday-school, and combines religious instruction with other interesting exercises of various kinds. On this occasion there was a special programme in connection with the anniversary of the Union. There were recitations and music, vocal and instrumental, by the children, and an address by Dr. Vincent, in which he sought to impress upon his young hearers the importance of a strong will consecrated to the right.

On Saturday afternoon there was held a "Conference on Sunday-School Work," Dr. Freeman presiding. Devotional exercises were conducted by the Rev. T. C. Carter of Chattanooga, Tenn., Editor of the "Methodist Advocate." The chairman then announced as the question for consideration:

"The Defects in our Sunday-School Work, and How to Remedy Them." The question was divided into two parts, each of which was separately considered, the answers being given by any persons in the meeting wishing to do so. These answers were afterward classified by the chairman.

First, as to the defects. These were variously stated to be—

1. Want of spirituality. Under this head were included the tendency of the work to routine; too little consecration on the part of the teachers; the want of cultivation of the devotional spirit, and a lack of direct effort for the conversion of the scholar.

2. A want of mutual identification between the Church and the Sunday-school.

3. The fragmentary character of the Scripture lessons.

4. Want of preparation for the lesson on the part of the teachers.

5. The management of the library. In some places too little attention is given to it, and in others too much made of it. In many instances too much fiction in it.

6. The Catechism is often crowded out of the school.

Secondly, as to the remedies.

1. In reference to the want of spirituality, several remedies were suggested:

There should be a right motive in teaching.

The truth should be taught for love of itself and for love of the scholars.

Let there be an occasional prayer-meeting in connection with the teachers' meeting; and also an occasional prayer-meeting in connection with the regular Sunday-school session.

Spirituality will be increased by having none but pious officers and teachers.

The difference must be remembered between the secular school and the Sunday-school, and as little of the secular machinery as possible must be used.

The conversion of the unconverted scholars must be sought. The personal influence of the teachers ought to be given to this. Let the pastor question the teachers on this subject.

2. In reference to the want of mutual identification between the Sunday-school and the Church, the following remedies were proposed:

Let the pastor recognize the Sunday-school by announcing its sessions from the pulpit, and by having an adult class.

Get the Sunday-school scholars to attend public service in the church.

Have the same hymns sung in the Sunday-school and in the church, or have a compendium of the church Hymnal for use in the Sunday-school.

The time was not sufficient to consider the remedies for all the other defects named. A brief reference, however, was made to the important subject of the Catechism, and the suggestion was made by one of the speakers that the best time to teach the Catechism is when the scholars are in the infant class. If taught then they will never forget it.

A meeting for public addresses was held on Saturday evening, Dr. Joyce, pastor of Trinity, presiding.

Prayer was offered by Dr. Hoyt, Editor of the "Western Christian Advocate."

Dr. Freeman was the first speaker.

He referred to the great design of Sunday-school teaching, the building of Christian character. As a means to this end the Word of God is studied, and the blessing of God is asked. Every detail of our work

should be managed with this great end in view. In further illustration of this thought, the speaker noticed the twofold character of teaching, direct and indirect, and then dwelt upon the special power of indirect teaching as seen in the influence of the teacher's example upon the scholars, and also in the exercises of the school. The teacher is to remember that every word, thought, and action of his is carefully scrutinized by the scholars, and has upon them an educating force either in the right direction or in the wrong. So, also, all the exercises of the school should be considered as having an educational influence. Punctuality and regularity of attendance should be regarded as teaching the importance of keeping contracts; order should be observed in the school as a part of self-discipline, and as a perpetual inculcation of the importance of obedience to law; the devotional services should never be interrupted by any thing whatever, lest the scholars be thus taught that the worship of God is an unimportant matter. In short, all the services of the school should be conducted as a help to the upbuilding of Christian character.

Dr. Vincent delivered the second address.

He said that all departments in our Churches find their counterpart in the earlier ages, whether in song, praise, social meetings, public worship, or Sunday-schools. While methods vary and differ, principles never change. "Go preach," "go teach," are the two great commands. There are three representative classes which would receive attention before the close of the series of meetings—the little child, old age, and the average young person. The speaker then selecting the "little child" as deserving first attention, said that the little fellow of the primaries comes into the school as a candidate for religious teaching, and must be received with love and sympathy, and his tender life demands the best things, the best teachers, best facilities, best room. Children have their sorrows. The speaker said that he suffered far more when a child than ever he had since he became a man. Little hearts are easily touched. The importance of storing the memory with that which would be a comfort and a profit in after years was greatly emphasized. Childhood is a time of memory. Pack it with the Word of God, with the very language of the Bible, with hymns, and also with the Catechism of sound doctrine. The meaning, the beauty, and the benefits will be unfolded in time, and there will be the reaping of a great reward.

On Sunday morning, the 4th, sermons were preached as follows: St. Paul, Dr. J. H. Vincent; Trinity, Dr. J. M. Freeman; Walnut Hills, Dr. G. E. Strobridge; Christie Chapel, the Rev. T. C. Carter; York Street, the Rev. A. H. Gillet.

In the afternoon a Sunday-school meeting was held in St. Paul Church, Dr. Freeman presiding. Prayer was offered by the Rev. J. D. Walsh, and the Scriptures were read by the Rev. T. J. Harris.

The first speaker was the Rev. G. E. Strobridge, D.D., Pastor of St. John's Methodist Episcopal Church, New York City. He said:

It may be safely claimed that, at present, the Sunday-school is definitely aiming to bring the young into a trained Church membership. The complaint is often urged that the proportion coming from the school into the Church is not as large as it should be. We grant, of course, that there is room for improvement, and yet, if we may believe the published statement of one who made good use of unusually excellent facilities for gathering the statistics upon this subject in our own denomination, "there are three conversions in the Sunday-school to one that occurs elsewhere through any other agency of our Church; and when we examine all the agencies, the results from the Sabbath-schools are fully one half." Youth asserts itself as the most hopeful soil from which harvests fall into the Church. As Egypt was the granary of the civilized world, so the Sunday-school is the granary of the Church, and Sunday-school teachers are the corn-ships!

Children are now taught on the principle that they have to begin with a respectable mental outfit. Goethe used to point out to Eckerman, the shrewdness and attentive perception of his little granddaughter, Alma. These little ones bring with them, to open up life's business, somewhat of substantial capital.

> "Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory, do we come."

The child's mind, ceaselessly active, excited by the new, has a zest for things that happen out of the ordinary way; it revels in confusion; moving and house-cleaning exhilarate it. This is a sign of vitality; it is an energy which is striving blindly to take some fitting form—chaos, toiling, and turmoiling. To control this, the teacher must bring a cultured intellect and a consecrated heart; the need is a brooding spirit that will hold and shape; gentleness, patience, alertness, are essentials. A commonplace brain, a hackneyed method, and an austere manner are intolerable in the Sunday-school.

The natural intelligence of the young has a strong religious tinge. The attentive have been startled at the insight into spiritual things revealed by the remarks and questions of little children. They seem to be at the Master's feet, or better still, in his arms, and in their artless speech they seem to be reporting his words. They have a "familiar grasp on things divine." Mr. Wesley insists, "We cannot instruct our children in divine things too soon. If you say, 'Nay, but they cannot understand you, when they are so young,' I answer, No, nor can they when they are fifty years old, unless God opens their understanding. And can he not do this at any age?"

There is pressing need for a vast enlargement of our Sunday-school work. We are brandishing our burnished weapons in a sort of drill-room

performance before a select few in our schools, while the vast mass of neglected youth are beating in sullen waves against our paneled doors. We abound also in a cultured paganism; too many of the wealthy, the refined, the elegant, are Sabbathless, Churchless, Scriptureless. There is a general impression that this class is hopelessly removed from our methods. But can we not reach them through their children? At all events let not the children themselves slip through the grasp of the Sunday-school. The time is at hand when that old question, "Where can I get teachers?" should cease to afflict the air; when the easy-chair of religious sloth should be catalogued in the museum of out-grown inventions; when hundreds, waking with a dream of alarm from their accustomed Sunday afternoon nap, should rush to the school and cry, "Here am I, send me!"

Enlightened Christendom is just now astir with preparations for the celebration of the four hundreth anniversary of Luther's birth. It is important to remember that it was the discovery of that Bible in the library at Erfurt which roused his indomitable manhood; and in this connection it is especially fitting to note that the first portion of Scripture which caught his eye was the story of the child Samuel in the Temple. Would we have our Protestantism go forth to victories that shall fill the future with trumpet blasts? then let all Sunday-school instruction conduct the child into the Church; let the studious and devout teacher lead the scholar up to the cross, and then, withdrawing into the shadow and the silence, let him pray, while the child kneels, clasps its hands, lifts its face, and whispers—"Speak, Lord, for thy servant heareth!"

The Rev. A. H. Gillet, Sunday-School Agent for the West and South, followed. He said:

A few days ago, while on a visit to the Dakota Mission Conference, I had occasion to go north into Central Dakota, and while there, one beautiful, clear morning, from a little eminence, I had in plain sight two villages, Keystone and Yorktown, and counted, scattered over the prairies, sixty-five settlers' cabins, and a friend said to me: "A year ago the 12th of last April, this was all unbroken prairie, not a building in sight." This is but an illustration of the wonderful rapidity with which this new empire is filling up. Another illustration, if one were needed, would be the growth of Methodism. Last year, when the Dakota Mission Conference adjourned, there were forty-seven charges in the list of appointments. This year there are ninety-four. Notwithstanding the promptness with which Methodism moves to the front, and takes her place among the perils and sacrifices of frontier life, the pioneer is still in advance, for there are, it is said, 1,200 towns and villages between the Northern Pacific Road and the Gulf of Mexico, where the Gospel is not preached. To reach these places at the earliest possible moment with the Gospel is the great need, and the Sunday-School Union, by the simplest methods, is proving itself an evangelist of the most effective kind.

In nearly all the settlements can be found some who love the Lord

Jesus. To these, when their names can be ascertained, letters are written with offers of aid in the way of books, lesson-helps, and papers. To a lady in Idaho, far from a preaching-place, such a letter was sent, and after a time help followed, a school was organized, the lady's husband, though unconverted, acted as superintendent, while the lady acted as secretary, librarian, and treasurer, and taught all the classes. Some were converted, including the lady's husband, and after a time the preacher came to find that an evangelist had been before him preparing the way for his coming.

The new Conferences and Missions are organized, or are to be, so as to give a secretary to each presiding elder's district who can devote a little time to the special work of finding out where new schools can be organized, or old ones strengthened, by small gifts from the treasury of the Union. In a single district in Arkansas, a thousand have been added to the Sunday-school enrollment through a little organized effort. By the system of correspondence thus arranged for, we not only secure results as indicated, but also keep an oversight over the normal work in all our fields; suggest the holding of district and local institutes; the organization of normal classes, Chautauqua classes, and assemblies.

In the South we have a very different and much more difficult field. Among the whites we do a work very similar to that already described, with this additional embarrassment, that whatever is done is done in opposition to some prejudice, and without the prospect of such quick returns as in the West. This should be said, however: that we have no more worthy or needy field than this, and out of the work to which such men as Dr. Fuller have given their lives, wonderful results are yet to come. The very difficulties that press us here should call for the greater diligence and faithfulness.

Among the colored people of the South there is demand for large outlays of money and wise administration. With a strong religious nature, expressing itself most fully in emotional exercises and sensational experiences, there is no people needing more the school-method than they. To teach them what the Sunday-school is, and how it should be organized and managed, is no light task. To accomplish this, institutes are held at the Conference sessions, and on the districts during the year when practicable. The preachers and presiding elders are encouraged in holding such meetings among themselves. Institutes are held at the universities, schools, and colleges, so that the teachers who go out from these institutions to teach in the secular schools of the country may also be able to lead in the Sunday-school and Church work.

Only a small part of our work is done, however, when the teachers are prepared for their work. All these colored schools are to be supplied with Sunday-school helps and wholesome literature. These people are without reading matter, save the cheapest and most sensational, which they purchase at the news-stands. They have no books in their homes, and little money to purchase with. While the adults do not read, the children, especially in the cities, have learned to read, and the older people get the

benefit of the children's acquirements. Often the only paper entering the humble home is of a sensational character. The public libraries, such as there are, are closed to them. Now put with this the fact that the race is in its childhood, its most impressible period, when all the faculties of mind are warped and twisted by the circumstances about them, and how important it becomes that they should not only have the right kind of reading, but plenty of it.

To supply this great demand the Union is doing its utmost, but with less than fourteen thousand dollars not all that should be done can be. To supplement the regular donations we have been gathering up from schools and home contributions of second-hand books and papers to be sent to this field. One hundred and twenty-eight libraries have been sent to these destitute schools and churches. It is the glory of Methodism that she has always regarded the small things, and in so doing she has often found her largest return. To save the poor means, in time, to have the rich. The old law of Jesus Christ that the "last shall be first" has been demonstrated again and again in the history of Methodism. Then let us of to-day, who look, pray, and plan for large things in the Church of to-morrow, devise liberal things to meet the need of the hour.

The meeting then adjourned.

DEPARTMENT OF THE WEST AND SOUTH.

The Rev. A. H. Gillet, our Agent for the West and South, is diligently engaged in his wide field of labor. The following is a part of his report presented to the Board at its December meeting:

I take pleasure in presenting my regular quarterly report. Since the last meeting of the Board of Managers I have visited ten Annual Conferences and four District Conferences. I have held five Sunday-school Congresses and ten local Conferences, have delivered 93 public addresses in the interest of Sunday-school work, have visited 16 Sunday-schools, preached 18 sermons, and have distributed over forty thousand pages of tracts. This work has required me to travel 8,227 miles in the States of Iowa, Michigan, Wisconsin, Minnesota, Dakota Territory, Ohio, Indiana, Tennessee, Arkansas, Texas, and Louisiana. All of the Conferences visited have been organized into Conference Sunday-school societies, with a correspondent in every presiding elder's district. This arrangement is already proving very helpful, as many of the correspondents are interested and enthusiastic Sunday-school workers. Michigan, Indiana, and Ohio correspondents are canvassing their districts in the interest of our second-hand libraries, and have volunteered to represent the interests of the Sunday-School Union and Tract Society at the District Conferences or ministerial associations.

Several of the societies are arranging for a series of District Sunday-school Institutes and Conventions, one for each district in the Conference.

The new and rapidly filling Territory of Dakota presents a promising field for our work, and my visit there was most opportune, resulting in a large correspondence with the brethren, the organization of a goodly number of new schools, and with the prospect that with the opening of spring there will be a good deal of activity in organizing Methodist Episcopal Sunday-schools where, but for prompt attention, a good many union schools would have been planted. We have Methodist people in most of these new Dakota settlements, and it often happens that a Methodist school can be organized and maintained some time before the preacher arrives. In the county of Dickie, during the entire summer past, a Methodist school of about twenty members was maintained, meeting in the cabin of a settler some six miles from the nearest village out on the open prairie, and this is but one instance among many. We propose holding, early in the coming summer, a series of denominational Sunday-school Conferences in the principal towns and cities of Dakota.

Our work in the South-west presents many promising features. I have visited the cities of Paris, Denison, Dallas, Fort Worth, Austin, Brenham, and San Antonio, in Texas, and in these centers the schools, among both the white and colored people, are vigorous and flourishing. In Denison and Fort Worth C. L. S. C. local circles have been organized during my visit, and at Dallas I found a wide-awake Lyceum, and laid the foundations for one at Austin. The schools among the colored people of our Church in Texas have been greatly improved through the efforts of Rev. G. O. Richardson and his devoted wife. Brother Richardson is at present a student at Evanston, but spends his vacations in holding institutes, organizing schools, etc.

REPORT OF GERMAN SUNDAY-SCHOOL EDITOR.

The following is the report of our German Sunday-school work, as presented to the Board at its December meeting:

According to the latest statistics we number 1,195 schools, 10,335 officers and teachers, and 64,620 scholars, a handsome increase over last year.

The spiritual and intellectual condition of the schools is continually on the advance, more earnest work being done, better instruction given, and more gratifying results produced every year. Looking upon their Sunday-schools as an organic part of the Church, the German Methodists work them in close connection with all other Church enterprises, not entertaining for a moment the idea that the school is only somewhat loosely related to the Church. Therefore, we find that the teaching, as well as the aims, of the school have, on the one hand, a direct bearing upon the Church, while on the other hand, the latter exercises her power over the schools.

The object of our schools is not only to lead the people to Christ, but also to Methodism. Our children and young people attend largely the public services as well as the prayer and class meetings; the schools know

that in the nature of things they are auxiliaries of the Missionary Society; and, besides this, German pastors deem it not an extraordinary feat to take the collection for the Sunday-School Union, or to catechise the children. All these and similar facts grow naturally out of the compact unity of the schools with the Church and her discipline. Having not arrived at perfection in this or other respects, German Methodism is strenuously striving to attain still higher ground, and maintain stronger positions.

Much of the public training has again been done in the past year at Sunday-school conventions, institutes, and congresses. These now thoroughly-established institutions have, of late, partaken of a very specific character by introducing such particulars and difficulties of the work that refer especially to denominational success. Frequently a whole session is devoted to preaching the necessity of promulgating our doctrine, exercising our rules, and spreading our literature, and the result is, that our gatherings are not only richly blessed by God, but also that the effects of the same are definite and satisfactory. Fourteen such conventions, institutes, and congresses were held during the past year, of which the writer attended eight.

As regards the Chautauqua plan, which was introduced among the Germans, it is to be said that circumstances necessitated a modification of the same, as the young people, as a class, were not capable of pursuing the studies as prescribed. There are, nevertheless, several societies that conform strictly to the routine as laid out, while, on the other hand, a great many congregations support Church Lyceums, which are meeting with great success and favor wherever organized, and which institutions we aid to the best of our ability and time.

Our Sunday-school literature shows in all its departments a healthy growth, and meets with the approval and patronage of not only our own people, but also of other German denominations. In addition to our already existing system of international lessons, we issue for 1884 a "Lesson Commentary" in the German language, which, as we hope and pray, will be a blessing to our schools as well as to outsiders.

Striving to promote our Master's kingdom, with cheerful prospects for the future, and praying that God may richly bless our Sunday-School Union, I remain, yours in the bonds of Christ,

HENRY LIEBHART.

THE WESLEYAN METHODIST SUNDAY-SCHOOL UNION.

While in London last summer the writer called at the rooms of the Wesleyan Methodist Sunday-School Union, in Ludgate Circus, and was pleased to notice the signs of prosperity there apparent. Unlike our Sunday-School Union, which publishes nothing, but buys all its grants of our Book Concern, the Wesleyan Methodist Sunday-School Union publishes on its own account, and has a salesroom of its own, entirely distinct

from the Book-Room, and in another part of the city. Its publications, however, are under the direction of a sub-committee of the Education Committee of the Conference, and in the constitution of that sub-committee the Book Stewards and Connectional Editors are *ex officio* members, and the Connectional Editors are responsible to the Conference for the publications issued by the Union.

The Union was organized in 1874, and has for its Secretary the Rev. Charles H. Kelly, and for Assistant Secretary Mr. William Binns. Through the courtesy of the latter gentleman we were presented with a bound volume of the reports from 1875 to 1882, and he has recently sent us the Report for 1882–83. This is a bulky octavo of 784 pages. The numerical statistics are for the calendar year 1882, though some other items are brought down to mid-summer of 1883.

As doubtless many of our readers will be interested in the work of this Union, we give a summary of the statistics:

The British Conference is divided into 35 districts, and these again number in all 739 circuits. In these there are 6,548 Sunday-schools, 124,390 officers and teachers, and 841,-951 scholars. In 5,648 of the schools the scholars are taken regularly to chapel. The total number of volumes in libraries is 781,225. The total expenses of the schools for the year were £71,874 12*s.* 0*d.* The average attendance was as follows: Officers and teachers—morning, 47,493; afternoon, 66,656. Scholars—morning, 335,371; afternoon, 538,519. Of the officers and teachers, 100,847 are members of Society, or on trial; and of the scholars, 100,439. In 4,586 of the schools the Catechism or Catechetical "tablets" are used.

THE "GOOD TIDINGS."

This paper, published at the expense of the Sunday-School Union and of the Tract Society, continues its circulation among the freedmen of the South. The statistical facts relating to it will be found on page 34, in connection with the report of the Tract Society.

TRACT SOCIETY.

OUR ANNIVERSARY.

THE anniversary of the Tract Society was held in connection with that of the Sunday-School Union in St. Paul Methodist Episcopal Church, Cincinnati, Ohio, November 2–4.

The anniversary addresses were delivered on Friday evening, November 2, the Rev. A. B. Leonard, D.D., of Springfield, Ohio, presiding. Devotional exercises were conducted by the chairman and by the Rev. Dr. Bayliss, pastor of Walnut Hills, Cincinnati.

After a few introductory remarks from the chairman, in which he alluded to the importance of having a literature in harmony with the theology of the Church, he introduced as the first speaker, the Rev. G. E. Strobridge, D. D., pastor of St. John's, New York City, who spoke in substance as follows:

It has been actually observed that "he who loves not books before he is thirty years of age will hardly love them enough afterward to understand them." To-day our people, particularly our young people, are learning to love books fast enough, but they are learning to love the wrong kind. There is a passion for the sensational, the startling, the stunning. There is also a pronounced drift toward the light and trashy. Such books are like a superstition: they save the trouble of thinking, they read themselves. They are famous for killing time. Carlyle declares that "it is possible for an idle creature to do worse than nothing under the name of reading." Bishop Thomson "warns the young against spending precious time in reading volumes compounded of a hogshead of words, a drop of understanding, and a sufficient quantity of depravity." From this style the grade is steep and slippery down to what may be called the culprit books and papers—those which do the apprentice work of evil and furnish crime its trained agents. The modern nuisance of tramps has been evolved from dime novels. Pistol and bowie-knife papers for boys are fertile in youthful murderers and suicides. Police Gazettes are rotting pens from which divorce, adultery, and lust crawl over the land. We must commend one of our railroad magnates in forbidding the distribution of this filth from the news-stands on his roads. Milton "would confine and

imprison bad books, and do sharpest justice on them as malefactors." As an antidote for this poison, the Tract Society, in addition to its definitely religious work, is attempting the circulation, in cheap form, of selections from the writers of polite literature.

In the work of systematic and discreet tract distribution the Society asks the co-operation of all our Church members. Let us, then, consider the causes which operate to defeat this desirable result.

Ignorance must be charged with a large share of the prejudice against tract distribution. We are not familiar with the tracts themselves. Very few of us have read any number of them. They are, however, their own best argument; let us become acquainted with them, and it will be found that ignorance and prejudice depart together. It would be well to have them one by one as book-marks in our Bibles, read them in connection with the Word, and thus understand them better, enjoy them more, and learn how to use them with the best results.

In the minds of many it must be agreed that this work is considered a sort of small business, the tracts themselves are so cheap and so little. The real value of this objection we may test by a slight modification of the old principle, "Put yourself in his place." Suppose we put our enemy in our place. Suppose infidelity were as well organized as the Church. Suppose it had its Tract Society, and suppose that Society was holding its anniversary at this time in this city. I need hardly say that the anxiety and alarm of all good Christians would suggest that they were not disposed to regard the scattering of these cheap and little tracts as a small business.

We grant that the tracts are cheap, cheap for a reason, cheap because they are invaluable. With the Father, the priceless is often the cheap. Air is cheap, it is the only blessing which escapes the trade-mark of a monopoly or the tax of a corporation. And it should be cheap, for it is the most important of life's essentials. Man has been able to live several weeks without food. He will die for want of water, some claim, in a week, for want of sleep in ten days, but he cannot live five minutes without air. Salt, again, is cheap, cheapest of all the commodities, but the most invaluable, and is therefore the most universally distributed. The water which covers two thirds of the earth's surface is saturated with it; by the flying spray it is scattered into the air, floating every-where, a powerful antiseptic to check the spread of contagious diseases. Our own sun and the distant star that gleams like a pebble in the bed of the upper deep both show the tell-tale line of sodium in the spectrum. That which the Scriptures describe as the "Unspeakable Gift," the blood of Christ, out-ranks all gifts in its cheapness; above all price in its worth, it is below all price in its freeness! The very cheapness of tracts classifies them in a noble family, and the prejudice which despises them on this account thereby confesses that it is a prejudice and nothing else.

Equally weak is the objection against tracts because they are little. The term "little" is entirely relative, and is not to be applied to instru-

ments or agents. These are to be judged not always by their appearance, but are often to be reckoned as a part of their enlarged and dignified results. The notes of a Welsh harp are simple enough, but they woke once the bard of Gray, and that was no little thing. Soap-bubbles are trifles, but blown from Dr. Young's pipe the colors that swim, combine, and dissolve on their crystal film, disclose one of the most important of the laws of light. It seems almost a contemptible thing for five men to sit down in the city of Utrecht and sign a compact which united together a territory less by far than the area of this State, and that, too, in the midst of nations reserved, jealous, and hostile. But the result was the founding "of a Republic which lasted two centuries, which threw a girdle of rich dependencies entirely around the globe," and was in some respects a pattern and prediction of our own magnificent Union, from whose broad shoulders hangs the shining mantle of two oceans! The "A" string on a violin appears to be a little thing, but let Paganini finger it, let him fondle it with his wizard bow, and even practiced ears hang entranced upon its melody. In like manner nothing seems simpler than a little tract; but let the Holy Spirit perform upon its modest lines, and there is in it either a strain of comfort which takes the sob out of the heart, a note of courage which strengthens the Christian for duty, or the peal of a trumpet which rouses the careless to alarm and action.

The tract is not to be measured, but weighed; not in the usual way are we to take its length and breadth, but in an unusual way are we to take its depth; its value is determined not by what a careless eye finds on it, but by what a thoughtful mind finds in it,—*God is in it!* The breaking of Gideon's pitchers was child's play, but God was in the arrangement, and that intrepid, impetuous band of three hundred crossed the battle-field with the stride of a cyclone! You could have snapped Moses's rod across your knee, but used at God's command, it opened all difficulties into smooth-paved roads. The stone in David's sling was about as large as a good-sized crab-apple, but flying from that stripling's hand of faith it smote as though it was sent to report omnipotence!

He who complains that the tract is a little thing, might do well to recall what inspiration has penned—"God hath chosen the weak things of the world to confound the things which are mighty, and base things and things which are despised hath God chosen, yea, and things which are not, to bring to nought the things which are." The objector might also find it a healthful mental exercise to wrestle with that old question, "Who hath despised the day of small things?"

That intelligent judgment, then, which is accustomed to dismiss a senseless pride, will welcome the unpretending tract, will respect it for the possibilities it covers, and will use it trusting in Him whose practice is to make the little the germ of the large, and change the cheap into a mine of wealth. A passing bird may pick up the handful of corn on the top of the mountain, but an army cannot carry its harvest when the fruit thereof shall shake like Lebanon.

Dr. J. H. Vincent followed in a brief speech, sustaining the position already taken, and adding thoughts from out his own experience.

He stated that the real success of the work is not in the number of pages printed and circulated, or in the quantum of evangelical truth, but in the person who gives the tract. The heart must throb, the eye flash, and the man himself become the living embodiment of love. We need consecrated men and women. We need the law of wisdom. Good common sense is invaluable. The weight of personal character of the donor makes the tract worth double to the one who receives the messenger. The law of susceptibility should be cultivated. A person engaged in this labor of love watches opportunity to send his little books to unknown parties when in sorrow, perplexity, or bereavement. Bishop Janes distributed tracts at the communion table.

On Saturday morning, a Tract Conference was held under the lead of Dr. Vincent. The audience were requested to suggest themes desirable for future tract publications, and among others were named: "Prohibition;" "Love of God;" "Sabbath Desecration;" "Christian Experience as Christian Evidence;" "Teaching of Children Regarding the Sabbath;" "Conscience in Religion;" "Conscience in Business;" "Exceeding Sinfulness of Sin;" "Sowing and Reaping;" "Communion Explained;" "Dress;" "Sound Doctrines;" "Obedience of the Spirit," etc.

The importance of these various themes was briefly referred to by the chairman in passing, and many practical suggestions were made in reference to the work of tract distribution.

Dr. Freeman exhibited to the audience various packages containing tracts, arranged in the order of the subjects discussed, and in the aggregate comprising all the tracts issued by the Methodist Book Concern for the use of the Tract Society. After the character of the various packages was explained, the tracts were distributed among the people present.

ITALY.

Our mission in Italy, begun by our Missionary Society in 1871, has not hitherto had much help from the Tract Society. In 1873 a grant was made to Italy of $300 for tract work, and in 1875 a grant of $500. Meanwhile the mission has been steadily increasing in numbers and in usefulness, and there is

promise of a regular and healthful growth. In the judgment of those in a position to understand the case, the time has come when the Press can be efficiently used as an agent in our Italian work. The following letter from the Rev. L. M. Vernon, D.D., Superintendent of the Mission, was read at the meeting of the Board in September.

ROME, August 27, 1883.

I come with an interest and a theme which seem to me among the most important of all those which thus far have arisen in connection with this work.

We desire most earnestly to establish here an Italian "Review," to appear probably every two months, in the style and about half the size of the Methodist "Quarterly."

Much and well as the several missions here have labored in many ways, little has yet been done to gain and enlist the attention of the educated, upper, and directing classes of Italians. They are largely alienated from Catholicism, and, as a consequence, many even from Christianity—which they confound with Romanism. Hence in the universities, and indeed through most of the upper schools, among lawyers, physicians, and professional men generally, and through nearly all the non-Catholic press, there breathes a dominant spirit of rationalism. This tendency in thoughtful and studious men here increases as they strengthen their identity with the government and diminish their relations to the Church—by the mediæval spirit and tendencies of the Church. Many of these men are not really irreligiously disposed in heart, but their judgments, their moral sense, and their aspirations revolt from the representations of Catholicism.

Now it would be a calamity if the National party became hopelessly rationalistic or infidel. It is not the natural element of Italians, and they will be more unhappy in it than others. Yet the presence, the scheming, the rottenness, of the Papacy drives them there. Thus far no valiant voice has reached them from the Protestant camp, from the Gospel. Repudiating Catholicism, unacquainted with the Bible and Protestantism, for the most part, except with the reproaches hurled against them by the priests, they leave religion aside, devote themselves to science and to patriotic interests, and when religious matters come up, incidentally or otherwise, they are treated with icy silence, with a smile of compassion, with ridicule, or worse. For the present these persons do not, cannot come into contact with our small churches and our ministers, except occasionally with the latter. Yet there are a few here and there among these classes who have felt religious needs; they cannot embrace Rationalism, what shall they do?

We need to reach these uncorrupted and well-disposed, if not actually inquiring, souls, to fortify, to waken, to lead, to help, to win them. They would then, even though they did not at once identify themselves with us openly, help us on, give us credit, disabuse the public mind, prepare the

way for us into more influential relations, show the people there is a religious movement in the country founded on the word of God, in harmony with science and, with the powers that be, with liberty and progress.

But we cannot reach these men with ordinary tracts. The usual style of such is wholly alien to them and to the character of the country; they are too ignorant of the Bible to be able to make available such matter. They need to be approached by an agency which has a certain literary, scientific, or scholarly aspect, and which reaches them quietly without observation. Nothing can so well meet all these requirements as an able, scholarly "Review," which, while sufficiently ample to be thorough and exhaustive, may not be heavy or forbidding.

There is nothing here now to occupy this particular field, nor is there any Church here which can do it well but our own. There has been a little "Review" at Florence, conducted by Waldensians. But instead of reaching after the classes indicated, and treating the vital questions of this country and the Gospel, they have occupied it almost continually with the origin, history, etc., of Waldensianism and a range of narrow and unimportant questions.

Now, to meet this demand and to do this work, God has given us a man who seems to have been made to order therefor; I mean the Rev. Dr. Caporali. He is a genius, a philosopher, a philosophic theologian, of high scientific culture, and familiar with the whole field of literature, classic and modern. His writings having awakened much interest, especially among the most intelligent, he stands unrivaled.

I believe this to be the most important line of work open to us to-day in Italy. We should strike off frequently hundreds or thousands of copies of the more opportune articles in tract form for distribution at the doors of our churches, and others would compose small volumes.

It will be noticed here that the plan proposed by Dr. Vernon aims to reach all classes of the people. Thinking men of business or of the various professions will have their attention arrested by these pages of the "Review," while the masses of the people will have some of the same truths presented to them in a more popular form. The class that would not notice a tract, but will read a substantial periodical, will be reached by the "Review," while other classes, that would be repelled by a formal magazine, will be interested by the fewer pages of a tract. The proposed "Review" had the unanimous approval of the Italy Conference at its last session.

After careful consideration the Board made an appropriation of one thousand dollars for the purpose asked. One installment of this amount has already been forwarded, and we await with interest the development of the plan proposed. We

sincerely trust that God will raise up friends so much interested in the evangelization of Italy as to supplement the grants of the Tract Society to such an extent that the full amount needed for this work shall be forthcoming.

PLANS OF TRACT DISTRIBUTION.

We have published in former numbers of the MANUAL plans of distribution which have been found of service, and we shall be glad to hear of others. A comparison of views on this subject will doubtless be valuable, and we invite communications from pastors who have special organizations for tract work, explaining their plans and giving results.

We are glad to be able to give here an excellent plan pursued by a presiding elder. Perhaps some other presiding elder may have a different one. If so, we shall be pleased to get it. Presiding elders and pastors will all find a welcome in their efforts to improve the work of tract distribution.

This presiding elder writes in reference to a grant which he had received:

I received the tracts which were granted me. I prize this grant very highly. Some of these tracts are worth their weight in gold. I purpose to examine them carefully, and make notes of each that I may be prepared to select, advise, and thus aid my preachers. I shall do what I can this year. I am also planning to have my entire district supplied at the very beginning of the year with tracts on a plan like this: have the tracts procured so that each committee can have its own; the committee on temperance to have temperance tracts; the stewards, tracts on their work and on benevolences; the committee on Sunday-schools, tracts in reference to Sunday-schools, and so on through the list. I think all my preachers took the tract collection this year. If not, they will all of them next year.

STATISTICS OF THE "GOOD TIDINGS" FOR 1883.

Number of stations and circuits supplied, 584; number of schools, 1,214; total number of scholars in these schools, 65,050; number of scholars able to read, 41,960; weekly average of "Good Tidings" distributed, 20,338; total number of copies distributed during the year, 1,057,600. Out of the 584 charges, 348 took collections for the Sunday-School Union, the total amount being $473 65, an average of $1 36 for each charge. Collections for the Tract Society were taken in 309 charges, amounting to $319 39, an average of $1 03.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶¶ 283 to 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. C. C. M'Cabe, D.D.*, serves in the field. His address is No. 184 Thirty-first Street, Chicago, Ill.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

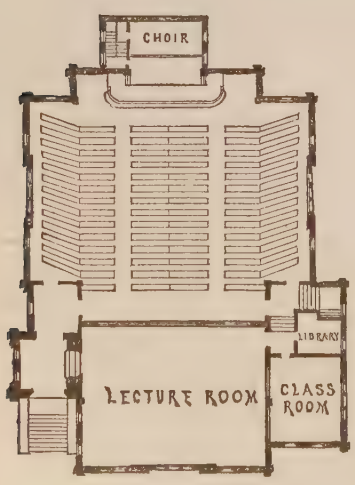
.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

OUR MODEL CHURCHES.



This is one of our new plans not heretofore published. It will appear with description in our catalogue for 1884. The audience-room will seat comfortably 400 hearers, the lecture-room 200, the infant class-room 75. There is also a parlor, class-room, and kitchen in the basement. The plan as shown is drawn for level ground, but it is easily adapted to grounds sloping either way, as the parlor can be placed under either end of the church. The church will

cost, in brick, with gable ends, shingled, where labor and material are cheap, $10,000 or $12,000.

OUR NEW CATALOGUE.

Our architect is now preparing the new catalogue for 1884. It will be issued sometime in February, or early in March. It will contain a number of new plans besides that shown herein, along with those heretofore published.

Our success in this department has exceeded our most sanguine expectations. About 1,500 convenient and tasteful churches and parsonages have been built in various parts of our country by our plans, and the uniform testimony, where the plans have been strictly followed, is very satisfactory. We receive congratulations over the success of this department from all portions of the country.

The "METHODIST YEAR-BOOK" for 1884 contains a brief historical *resumé* of our Church Extension work. Those desiring a sketch of our history from the beginning will do well to consult the "Year-Book."

CHURCH PLANS.—Do not attempt to build a church or parsonage without plans and specifications by a competent architect. Send for our catalogue and read it carefully.

Address Rev. A. J. KYNETT, D.D, 1026 Arch Street, Philadelphia, Pa.

IMITATION OF STAINED GLASS.

The paper imitation of stained glass, furnished by Benjamin D. Price & Co., is giving increased satisfaction, and the demand for it, even for new churches of the cheaper class, is increasing. It was originally specially intended for the ornamentation of the windows of old churches as adapted to plain glass already in. We know of no improvement that increases the beauty of an old church more than this.

We have not recommended it for the more costly churches, where genuine stained glass would otherwise be used, but the testimony from various quarters leads us to believe that it is superior to stained or enameled glass of a poor quality, and it can be more easily replaced in case of breakage. Orders for this article should be addressed to B. D. PRICE & Co., 1026 Arch St., Philadelphia. Send for descriptive price-list and samples.

REPORT

OF THE

Board of Church Extension of the Methodist Episcopal Church.

To the General Committee of Church Extension, convened in Philadelphia, November 15, 1883.

In order to present a full report in connection with our annual meeting, held in November of each year, we have changed our fiscal year, closing it October 31, instead of December 31. In so doing, we have shortened last year and this to eleven months each.

Our Treasurer's report, given elsewhere more in detail, will show that at the commencement of the present fiscal year, December 1, 1882,

We had in the treasury a balance of.....	$63,795 10	
We have received on GENERAL FUNDS, for donations, etc.....	139,007 34	
LOAN FUND, for loans to churches, etc.....	131,077 08	
Giving for use during the year.....		**$333,879 52**
Our disbursements during the same period have been, on GENERAL ACCOUNT, donations, etc..	$126,890 03	
On LOAN FUND ACCOUNT, loans to churches..	102,394 79	
		$229,284 82
Leaving a balance, November 1, 1883, of.....		**$104,594 70**
At the beginning of the year we had on file applications granted from 195 churches for donations to the amount of.....	$36,480 00	
Loans to the amount of.....	48,050 00	
		$84,530 00
This exceeded the balance then on hand to the amount of		**$20,734 90**

Including with applications already granted as above others granted during the year, we have aided churches as follows:

By donations only.....	261
By loans only.....	65
By donations and loans.....	116
	442

Being one church for every day of the eleven months, and 107 over, or 8 more than during the preceding year.

A comparison of the receipts of this year with those of last shows a net increase

On GENERAL ACCOUNT, of.....		$13,217 26
On LOAN FUND ACCOUNT.....		25,504 45
		$38,721 71
Closing the year with a cash balance, as above shown, of..		**$104,594 70**

We have remaining on file applications granted from 240 churches, payable on conditions stipulated in each case:

Donations to the amount of..... ..	$40,105 00	
Loans to the amount of.....	53,675 00	
		$93,780 00
And have on file applications from 29 churches, asking donations of.....	$4,875 00	
Loans of.....	5,025 00	
		$9,900 00
		$103,680 00
This would still leave a balance of.....		**$914 70**

For the first time in our history our *collections from Conferences* have exceeded the sum of one hundred thousand dollars; being for the year, $108,433 56. This is an increase over the receipts of the last year, from the same source, of $20,830 30, and of $7,613 04 more than the net increase on General Account, this year, as shown above. We attribute this to the increased interest and activity of the pastors, brought about partly by pledges made at the Conferences in response to appeals by the Assistant Corresponding Secretary, and partly by the influence of the Church MANUAL.

We regard this increase of collections as a healthful and hopeful fact. It promises stability, and provides a revenue where most needed.

It is important to remember that while we have a large cash balance, much the larger part of it belongs to the LOAN FUND, and that to meet donations already promised will require a still larger increase of collections and of other funds available for donations.

SPECIAL FRONTIER CHURCHES.

	PLACE.	CONFERENCE.	POPULATI'N	Members	Sunday-School.	PLAN.	SIZE.	COST.	Donation	Accomp' by Loan of	Donation Furnished by
140	Churches up to Nov. 30, 1882.	Sundry.	154,015	5224	8709	Sundry.	Sundry.	$260,305	$35250	$21250	See Manual Jan'y, 1883.
141	Minnesela, Dak.	Black Hills Miss.	500	7	50	No. 3.	25x52	1,750	250	250	Dr. R. H. Robinson.
142	Mitchell, "	Dakota Mission.	2500	40	48	No. 6.	30x50	4,800	250	750	Rev. Landon Taylor.
143	Hitchcock, "	" "	350	15	20	No. 19A.	24x40	1,500	250	250	W. R. Martin.
144	Prospect Ch. Lake Co., Dak.	" "	500	50	100	No. 1B.	28x45	1,250	250	250	H. Samson.
145	Mt. Vernon, "	" "	400	30	50	No. 5C.	30x50	2,100	250	350	Charles R. Otis.
146	Plankinton "	" "	1000	80	100	No.5BC.	34x55	3,800	250	500	Rev. Landon Taylor.
147	White Lake, "	" "	400	12	25	No. 3.	25x52	1,600	250	250	Rev. N. Gillam.
148	Clark, "	" "	500	25	35	No. 19A.	24x40	2,200	250	250	Mrs. H. Hammond.
149	Blunt, "	" "	800	20	75	No. 7.	36x60	1,700	250	250	Mrs. Hannah Roberts.
150	Brooks, Iowa.	Des Moines.	300	74	40	No. 19A.	24x40	2,300	250	500	D. S. Sigler.
151	Pinconning, Mich	Detroit.	400	30	60	No. 1B.	28x45	1,300	250	250	N. M. Dart.
152	Sebewaing, "	"	1000	10	60	No. 1B.	28x45	1 650	250	250	O. Lathrop.
153	Lee's Corner, "	"	800	40	60	Plain.	34x54	1,600	250	250	D. F Merritt.
154	Sterling, "	"	1000	14	50	No. 1B.	28x45	1,250	250		W. R. Drew.
155	Huron City, "	"	500	9	50	No.19 A.	24x40	1,700	250	250	Mrs. Emma Davidage.
156	Greenleaf, Kan.	Kansas.	800	17	75	No. 5.	30x50	2 150	250	250	J. W. Boughton.
157	Axtell, "	"	1000	21	65	No. 3A.	28x50	1,500	250	250	A. P. Strout.
158	Mancelona, Mich	Michigan.	800	65	45	No. 5.	30x50	2.500	250	250	J. W. Boughton.
159	Cedar, "	"	400	11	40	No. 5B.	30x50	2,300	250		W. G. Browning.
160	Perham, Minn.	Minnesota.	800	13	35	No. 1B.	28x45	1,675	250		W. R. Martin.
161	Warren, "	"	800	50	60	No. 5C.	30x50	3.500	250	500	Dr. G. E. Palen.
162	Grand Meadow "	"	350	33	80	No. 1B.	28x45	1,400	250		Rev. H. M. Crydenwise.
163	Grafton, Dak.	"	1500	50	70	No. 1B.	28x50	2,400	250	250	O. A. Oliver for Lydia Oliver

SPECIAL FRONTIER CHURCHES.—Continued.

PLACE.	CONFERENCE.	POPULATI'N	Members	Sunday-School.	PLAN	SIZE.	COST.	Donation	Accomp'by Loan of	Donation Furnished by
164 Pipestone, St. Paul's Ch. Minn	Minnesota.	600	30	60	No. 5.	30x50	2,300	250	250	St. Paul's Church, Manchester, N. H.
165 Long Prairie, Owen Phelps' Memorial Ch. M	"	550	15	25	No. 1.	24x40	1,750	250	250	M. B. Phelps.
166 Cloquet, Minn.	"	1200	15	50	No. 5.	30x50	2,200	250		W. H. Shelmerdine.
167 Lisbon, Dak.	"	1500	25	50	No. 21.	28x45	2,400	250		Thos. B. Cope.
168 Glendive, Mont.	Montana Miss.	1000	15	75	No. 1B.	28x45	4,300	250	750	Mrs. J. O. Peck.
169 Centreville, "	" "	300	10	40	Gothic.	24x32	1,300	250	250	Jas. H. Love.
170 Livingston, "	" "	2700	25	50	No. 5C.	32x55	4,700	250	500	W. R. Martin.
171 Hebron, Neb.	Nebraska.	600	25	75	No. 2.	28x40	1,500	250		Mrs. L. C. Talmadge.
172 Aurora "	"	1000	65	90	No. 3B.	28x50	2,300	250	250	D. S. Sigler,
173 Wakefield "	North Nebraska.	450	20	75	No. 3.	25x52	1,400	250	300	"Preacher of Central Pa. Conference."
174 Hartley, Iowa.	North-W. Iowa.	300	26	40	No. 19A.	24x40	1700	250		Morristown, N. J.*
175 Puyallup, Wash.	Oregon.	300	30	30	No. 1B.	28x45	1,650	250		J. W. Caldwell.
176 White River, "	"	300	35	40	No. 1B.	28x45	1,300	250	250	B. E. Kauffman.
177 Seattle, Dillon Ch. Wash.	"	7000	50	100	No. 5.	32x55	3,000	250		A. C. Fellows.
178 Joy Chapel, Marion Co. Or.	"	300	40	60	No. 1B.	28x50	1,550	250		Benj. Blanchard.
179 Lane, Kans.	South Kansas.	500	50	70	No. 2.	28x46	1,550	250		Mrs. R. M. Clinton.
180 Ridgeway, Iowa.	Upper Iowa.	400	22	50	No. 19.	20x34	1,350	250		M. R. Swartley, (Memory of Winford Swartley.)
181 Loup City, Neb.	West Neb. Miss.	350	30	50	No. 1B.	28x45	1,600	250	250	O. H. Clark.
182 O'Neill, "	" "	400	3	30	No. 19A.	24x40	1,575	250	250	Wm. Bowen.
		191,165	6471	11,062			$347,655	45,750	30,650	

* Placed at Merrill, Iowa, in 1882, and returned and placed at Hartley. Merrill could not build as required.

NOTE.—The following received during 1883 have not yet been placed, D. S. Sigler, $250 for Prescott, Iowa. Mrs. C. E. Thompson, $250 for Anderson, S. C.

The special receipts for FRONTIER CHURCHES have been of great value, and it is to be deeply regretted that the amount received in this way has been less this year than last. The original proposition, it will be remembered, was to secure 400 churches on the frontier, worth $1,250 each and upward, with special gifts (accompanied with small loans, if need be) of $250 each. Up to November 30, 1882, as shown in our published report, we had received and placed 141 of these special gifts, securing that number of churches, costing, on the average, over $1,850 each. One of the number reported last year failing to build, as agreed, returned the money, and it has been placed elsewhere this year. During this year we have received 43 special gifts against 68 for the year preceding, a decline of over one third. This gives us 182 frontier churches toward the 400 originally contemplated. We earnestly urge our friends every-where to respond generously to this special appeal until at least the 400 churches originally contemplated shall be procured.

During this year we have had applications from frontier churches, anxious to build under this plan, for more than double the number of special gifts received.

The rapidity with which the country is being developed, especially in the West and North-west, along the lines of our great railways, imperatively requires a large increase of zeal and liberality in the prosecution of this work. Let every pastor faithfully present this cause to his people as the Discipline provides, and let our generous friends who can afford to contribute liberally send in their special offerings for frontier churches, and in the years to come all will rejoice together over the glorious work accomplished.

RAILROADS AND CHURCH EXTENSION.

During the last three years about 30,000 miles of new railroads have been built in the United States and Territories. We have aided during the same time 1,261 churches, about 1,000 of which are new. If we help to plant a new church where the railroads establish a new station, we must do about three times as much work as we are now doing, and concentrate on new railroad lines.

AMOUNTS ASKED AND AUTHORIZED FOR 1884.

The amounts asked and authorized for Church Extension for the year 1884 are as follows:

CONFERENCES.	Amount Asked.	Amount Authorized.
Alabama	$50	$1,000
Arizona Mission	150	1,200
Arkansas	50	1,500
Austin	200	2,500
Baltimore	3,600	1,200
Black Hills Mission	150	2,000
Blue Ridge	50	1,000
California	1,000	1,500
Central Alabama	50	1,000
Central German	6,000	6,000
Central Illinois	3,000	1,000
Central New York	3,500	1,000
Central Ohio	5,500	5,000
Central Pennsylvania	3,500	1,000
Central Tennessee	50	800
Chicago German	4,000	4,000
Cincinnati	4,000	1,000
Colorado	700	1,500
Columbia River	250	1,500
Dakota Mission	500	2,500
Delaware	200	1,000
Des Moines	1,500	2,000
Detroit	2,500	2,250
East German	2,000	2,000
East Maine	500	800
East Ohio	4,000	1,000
East Tennessee	100	1,200
Erie	3,000	1,000
Florida	100	2,500
Genesee	3,500	800
Georgia	100	1,000
Holston	500	3,500
Illinois	3,000	500
Indiana	2,000	500
Indian Mission	.....	.....
Iowa	2,000	1,000
Kansas	1,000	1,750
Kentucky	1,000	1,500
Lexington	200	800
Little Rock	100	1,000
Louisiana	500	1,500

CONFERENCES.	Amount Asked.	Amount Authorized.
Maine	$800	$400
Michigan	2,400	1,800
Minnesota	2,000	3,750
Mississippi	200	800
Missouri	800	1,500
Montana Mission	300	1,400
Nebraska	700	1,750
Nevada	200	800
Newark	3,500	800
New England	3,500	1,000
New England Southern	2,500	500
New Hampshire	1,000	800
New Jersey	3,000	1,000
New Mexico Mission	200	1,200
New York	7,000	1,200
New York East	7,000	1,200
North Carolina	50	750
North Indiana	2,000	500
Northern New York	2,500	1,000
North Nebraska	300	1,250
North Ohio	2,500	500
North-west German	2,500	2,500
North-west Indiana	2,000	500
North-west Iowa	800	2,200
North-west Kansas	300	1,500
North-west Norwegian	400	1,500
North-west Swedish	600	1,500
Ohio	3,000	500
Oregon	500	1,500
Philadelphia	10,000	3,500
Pittsburg	3,000	1,000
Rock River	4,500	1,500
Saint Louis	1,000	2,200
Saint Louis German	2,500	2,500
Savannah	150	1,000
Southern California	300	1,500
South Carolina	300	1,500
Southern German	500	1,750
Southern Illinois	1,500	1,250
South-east Indiana	1,500	500
South Kansas	1,000	1,000
South-west Kansas	200	1,200
Tennessee	200	1,500
Texas	200	1,000
Troy	3,000	1,000

CONFERENCES.	Amount Asked.	Amount Authorized.
Upper Iowa	$2,000	$800
Utah Mission	200	1,000
Vermont	750	500
Virginia	200	800
Washington	500	1,500
West German	1,500	1,500
West Nebraska Mission	100	1,750
West Texas	200	1,000
West Virginia	800	1,000
West Wisconsin	800	1,200
Wilmington	2,000	800
Wisconsin	2,000	800
Wyoming	2,000	800
Contingent Fund	.....	5,800
Office Expenses	.....	15,000
	$159,550	$159,550

The following resolutions passed by the General Committee, as they modify the appropriations, are added for the information of all whom it may concern:

1. That the Board be authorized to make appropriations within each Conference *in proportion to the response of the Conference by its collections to the call made upon it.*

The amounts authorized will be still further modified by the following:

2. That the amounts authorized to Conferences are to be furnished, as far as practicable, by *pro rata* division of the collections. The Board may supplement, as far as practicable, the balance of the appropriations authorized by loans from the Loan Fund.

3. That moneys received in response to the appeal of C. C. M'Cabe for a Special Fund of $100,000 be appropriated within the frontier Conferences and Missions, and administered by the Board, without reference to the amounts authorized for the Conferences severally, and in accordance with the expressed wishes of the donors.

4. That no application for a donation from any church costing over $10,000 shall be entertained, unless such church shall have consulted the Board of Church Extension before commencing to build.

CHURCH EXTENSION ANNIVERSARY.

Our Church Extension anniversary this year was celebrated by two meetings held in Philadelphia, one in Trinity Church, the other in Broad Street.

Bishop Bowman presided in Trinity Church, and Bishop

Simpson in Broad Street. Both houses were well filled, and interesting and instructive addresses were delivered.

In Trinity Church, after the report of the Corresponding Secretary and Treasurer, showing the work of the year, was read, Bishop Bowman pointed out the providential origin of this work, coming as it did into the field just at the close of the war, when the whole South, with all its needs, was thrown open to our Church ; and at a period from which also dated a greater and more rapid development of the West. He showed how this agency had entered this field, and accomplished the great work indicated in the report that had just been read. He rejoiced over this success, and expressed the hope that there might be large increase in the future so that the enlarging wants of the field might be fully met.

Dr. S. L. Baldwin, formerly missionary to China, spoke at greater length of the grand purpose of this organization—Church Extension—as the enlargement of the *Methodist Episcopal Church*, and assigned reasons why this work should be prosecuted with great energy. He said this should be done :

1. Because our Church is a great Temperance Agency. He ran a parallel between the nefarious opium traffic in China and the liquor traffic in this country ; pointed out the evils in both cases, and the fact that, in both, a pure Christianity is the only remedy. Fill this land with Methodist churches and Methodist Church agencies, and the liquor traffic must give way. This work should be done.

2. Because Methodism is pre-eminently the great antagonist of Romanism. He said, An American traveler saw in the Vatican Library, in Rome, a map of this country upon which was traced, not only existing centers of population, but those likely to become such in future, so that the policy of that Church could anticipate the coming of future populations. Through this Church Extension agency Methodism ought to be able to do similar work, and save our country from the great evils which Rome inflicts wherever she goes.

3. "Because Methodism is a great Evangelizing Agency, and the hope of the future lies in thoroughly evangelizing our populations."

Bishop Foss said, God's great method for giving currency to great truths, is to *incarnate them.* He gave many striking scriptural and historical examples of this principle. He alluded to the recent celebration of the four hundredth birthday of Martin Luther, and to the great results of the incarnation, at that period, of the doctrine of justification by faith.

He said that "The Church is the world's great Theophany —the manifestation of God in the world and to the world, through living epistles to be known and read of all men. The Church is all inclusive; within the church building is the pulpit, on the pulpit the Bible; behind the Bible the living preacher, face to face with living souls. The Church has been, more than any other agency, the quickener of the world's intellect, and the world's great moral regenerator. No great moral reform has ever gained currency unless backed by the Church, as has been strikingly illustrated in the history of the Temperance reform. The future of our country depends on the Church. All along the shores of time lie the bones of dead nations. Shall ours lie down beside them? Shall Macaulay's terrible vision become real? Shall some future New Zealander sit on some fragment of London Bridge and sketch the ruins of St. Paul's? Shall America perish? God forbid! I believe that the royal cross of St. George shall continue to wave over England, and the stars and stripes over America; and the cross of Christ over all! President Warren, of the Boston University, tells us, that in his researches he found a most instructive map of which our Church Extension map reminds me—an old map sketched at an early period of American history, across which in bold letters ran the Latin inscription, '*Terra Sancti Crucis*'—The land of the Holy Cross. Let this work of Church Extension go forward; fill the map of our country with these crosses representing our churches, and ours will be indeed the land of the Holy Cross."

He gave examples of the marvelous development of the country in the North-west, especially along the lines of the North Pacific Railroad, and urged that all join hands in doing the work that this wonderful development requires.

Chaplain M'Cabe, having come in from the meeting in

Broad Street, made the closing address, giving a very interesting account of a trip in Dakota made some weeks since, dedicating some churches that had been commenced a few months ago, and inaugurating new enterprises. He spoke of the dedication of a church at Mitchell, built by Church Extension Plan No. 6, at a cost of $5,600. It would seat 500 people, and on the day of dedication was "full inside and out;" people were there in crowds. A grand service of dedication was held, at which $2,000, the remainder needed to cover the indebtedness of the church, were subscribed. This enterprise had been inaugurated by a donation of $250, and a loan of $750 from the Board of Church Extension. That $1,000 put it on the way to the grand result realized.

Next day, after this dedication, he traveled seventy miles by private conveyance, to another town, arriving late at night, and, the day following, took his stand on the corner, and began to sing "Behold the Bridegroom Cometh." The people came together, and were soon made to understand that the "Bridegroom" was the Lord Jesus coming in his Church. He distributed his books, and they kept on singing until 500 people had gathered around him. "Now," said he, "we will take up a collection to build a Methodist church. The Board of Church Extension will help you." One man in the crowd pledged $500, others followed, until $4,100 were pledged. Then he gave them a free lecture at night, and told them at the close that he had charged them nothing to get in, but would charge them $900 to go out. In a few minutes that amount was raised, making $5,000 toward a new church. Recently he saw Bishop Simpson presiding over the Dakota Mission Conference in that same church, though still unfinished.

He gave an instance of a meeting held in New York State some months ago, in which he had urged the claims of this work, hoping to impress some rich men who were present. At the close of the service a woman came to him and said, "Hold out your hand, Chaplain;" he held it out, and she counted fifteen $10 bills and placed them in his hand. He said, "You ought not to give so much;" she said, "That is not all," and brought out a check for $100, and placed it on the

bills and said, "I must build one of those frontier churches. It is not what you said this time that led me to do it, but what you said when here before. I have taken boarders, and have done my own work to earn this money, in order to build this church, and you must take it." The result is, there is now on the frontier, secured by the money this poor woman earned, a church that will seat 350 people, costing about $1,800.

In Broad Street Church, Bishop Simpson presided. After reading the report of the Corresponding Secretary and Treasurer by Rev. J. S. J. M'Connell, Chaplain M'Cabe was introduced, and entertained the audience with a brief address and singing, giving some account of his trip in Dakota, similar to that afterward given in Trinity, as above.

Dr. Olin was introduced, and spoke of the large scale on which every thing is being done in these modern times. From the small beginnings of railroad enterprise, which some in the audience would remember, great corporations had taken hold of this work, until now we have more than 100,000 miles of railroads, threading the continent in every direction from the Atlantic to the Pacific. Similar enterprise had characterized ocean navigation; great steam-ship companies had been organized and commerce greatly enlarged. So, for the purpose of spreading the Gospel, the Church unites its power through our Missionary Societies, and through this Church Extension agency, for planting Christianity in our own country and spreading the Gospel throughout the world. "Some of us remember that in the General Conference held in this city in May, 1864, the present Corresponding Secretary of this Board urged upon the Conference the organization of this work. Many scarcely perceived what was contemplated, or what was possible. Now that nineteen years have rolled away the report read here to-night of the work of the last year discloses something of what was then held in view. Steadily this work has grown, until now it challenges the attention of the Christian world as it goes forward, building a church for every day in the year, with a large surplus, hastening on to the time foreshadowed in the Church Extension Song—

'We're building two a day.'"

Bishop Warren gave some very interesting instances connected with the work in the South. He said he was once laboring in a town, trying to induce representative men of the town to build a church, which was greatly needed. It was important in connection with one of our large schools. He showed them the advantage which the school had been to property, making it worth at least 50 per cent. more than it would otherwise have been. He urged every possible argument. He offered to subscribe $100 himself, and finally raised his offer to $500. He said, "I was annoyed and vexed. I could not move them. I tried raillery, and all sorts of effort. Meeting some of them on a street corner, I returned to the charge with all the zeal which had accumulated from former experiences. While urging them to give, a poor widow of one of our preachers who had fallen in our Southern work, and who was a small pensioner upon our superannuated fund, came along. She was keeping boarders for the support of herself and family; struggling along as best she could. She approached me and said: 'Bishop, are you going to build this church?' 'Yes,' I said, 'we are.' 'Well,' said she, 'I want to pay you the first money, and will give you $25 for the purpose." I said to her, 'I could not think of taking so much from you.' She said, 'I have consecrated it to God; we have needed a church here so long, and now we must have it; I ask the privilege of paying in the first money.' I turned to those around, and one of them was actually in tears, and another said, 'I was never so ashamed of myself in all my life. Here is this poor woman giving without solicitation, anxious for the success of God's cause among us. I never saw it in this light. Put me down for $100.' Others followed, and now we have a church standing there in its beauty and power, a monument to that widow's liberality, who was the Lord's indeed."

He urged that Christians should be true to themselves, true to Christ, true to Christianity. That their lives should be brought into harmony with the great principles of the Gospel, until all the jargons and discords that come out of human narrowness and selfishness should be silenced in the grand harmony that would swell over the world when every Christian life shall be in accord with the spirit and life of Christ.

AN ARKANSAS ITINERANT.

Rev. S. W. Gamble, of Clear Creek Circuit, Arkansas Conference, gives us a little insight into his work, which may help the readers of the MANUAL to appreciate what we are doing under such circumstances. In a recent letter he says:

This is my second year on the circuit, and we are succeeding well in the way of building, and I hope to report four times as many comfortable preaching places as I found when I came here. Where it is practicable, I am building churches. Where I cannot do this, I am encouraging the people to build good school-houses in which we can worship perhaps once a month. I now have three churches and six school-houses on my circuit. I shall raise my Church Extension collection in full, with a surplus of twenty-five per cent.

When I came here we had only two log cabins in which to preach; so I think the people are doing well. I have recently opened a mission appointment, which makes the twentieth preaching place on the circuit, and have had a glorious revival there. Have organized a society of thirty good members, and have a Sunday-school of 120, with good prospects ahead. I have secured a ten-acre tract of land on the mountain, well located for church and camp-meeting purposes, and accessible to from six hundred to one thousand people. We need a good church there very badly. With this we should have the people of that region in our church and congregation. Many of them are new settlers, but willing to do all they can for themselves. There is no saw-mill nearer than twenty miles, and a mountain to climb lies between us and that. It is impossible to build without help. They propose to put up a large shed, and cover it with clapboards, and hold a camp-meeting there next year, and hereafter they wish to build a church and parsonage. If they can get aid in building the church, they will struggle through with the rest themselves.

There is also a table-land nearly twelve miles square on the mountain, forty-five miles north of Russellville. This mountain has proven to be unusually well adapted to fruit and vegetable culture, and there is great demand for these products in the Arkansas Valley. In a few years the mountain orchards and vineyards will be much more valuable than the large cotton farms on the river. This region is receiving, and will continue to receive, a population quite above the average for this State. Can we have help to build a church there? If we can build one about 30x50 feet in size, the population will be reasonably well accommodated. Please encourage us all you can.

We were compelled to reply to this that the amount available for use in Arkansas Conference for 1883 had already been expended. The increase in our collections, however, has encouraged us to hope that we shall be able to respond to

such reasonable calls early in 1884. So we sent this brother blank forms of application, encouraged him to do all that was possible among the people, and put in his application in the spring of 1884.

SAMPLES FROM OUR WORK-SHOP.

CAMDEN, MAINE—East Maine Conference.—In some respects Maine may be regarded as the eastern frontier of our Church work. We have had several deserving applications for aid from that section, especially from the East Maine Conference. Among these was one from Camden, with the modest request for a donation of $100, to aid them in removing and remodeling their church, which, in view of the facts set forth, was cheerfully granted. Rev. B. C. Wentworth reports results as follows :

I am happy to say that we have re-opened and dedicated our church—free of debt—much to the surprise of our people. Even the most sanguine hardly dared hope for this. We had a fine day and a large congregation, and Rev, J. W. Hamilton, the "prince of beggars," was in his element, and the people responded to his call so cheerfully that the result was handsomely accomplished. We desire to express our thanks to the Board of Church Extension for the aid afforded us. Without that, I fear we could not have pulled through. We shall entertain the Conference in April next, and hope you will be able to come and see our work.

BERRY CREEK, SHAWNEE CO., KANSAS—Kansas Conference.—This church was aided with a donation of $250. The pastor reports results as follows :

The church at Berry Creek was built by Church Extension Plan, No. 1 B, and is a beautiful and substantial building, of which we are all proud. It would have been impossible to build had we not secured the aid from the Board of Church Extension. The people are very grateful for it. On the day of dedication $250 were asked to pay a small debt and fence the lot. In a short time $273 were pledged, and the house was duly set apart for religious worship. May the Lord bless the Board of Church Extension, and help it to continue in this good work!

RICHLAND, SHAWNEE CO., KANSAS—Kansas Conference.—In making the foregoing report, the same brother added :

The church at Richland is inclosed and work progressing toward completion. We delay sending the papers until all possible subscriptions shall have been collected.

At a later date he reported the building nearly completed, subscriptions collected of $820, and $140 reliable subscription still remaining, and added:

We have now two beautiful chapels on this circuit through the aid of the Board of Church Extension. The people are very thankful, and we rejoice in the belief that we shall meet many in heaven, saved in these new chapels.

We hope to know more of the results of our work in the world to come. These two cases are taken at random from a score or more from the same Conference.

Forty-nine churches in all were aided in the State of Kansas during this year.

DRY CREEK, RED WILLOW CO., NEBRASKA—West Nebraska Mission.—We aided this church by donation of $250, and loan of the same amount. Rev. T. B. Lemon reports the results, and says of the church, built by our plan No. 1—26x40:

It is a gem of beauty. We had a fine time at the dedication, and provided for all indebtedness.

BAKERSFIELD, KERN CO., CALIFORNIA—Southern California Conference.—This church was built some years ago without aid from our Board, but was never completed. Then it was blown down by a storm in March, 1882, and was rebuilt with great difficulty and self-sacrifice on the part of the people. They greatly needed aid, and applied at that time for a donation of $400, and a loan of $250. We deemed it unwise for them to contract a debt by borrowing money, and could not make so large a donation as they asked. We therefore tendered them a donation of $250, provided they should raise the remainder needed, and complete the church free of debt. It was not until late this year that they could reach a point where they could give assurance that the condition would be complied with. This being done, a draft was sent for the money in October. The pastor, Rev. J. S. Kline, acknowledges its receipt as follows:

Your letter containing a draft for $250 is received. Our little scattered society is greatly rejoiced and encouraged. We will complete our building and be ready for dedication in a few weeks. God bless and prosper the Board of Church Extension! Please find receipt properly signed.

There is a great future for this valley, in my opinion, and, if the Church is earnest and wise enough to lay well the foundations, it will not be long until rum, the dance-house, and all their concomitant evils, will be driven from this land of fertility, and its resources will be developed under the genial influence of a pure and free Gospel. Allow me, in the name of our little society, to thank you for this donation. It is more to us than many thousands would be to older communities.

WALLACE, STEUBEN CO., N. Y.—Genesee Conference.—We discourage applications from the older Conferences, but occasionally one comes that we feel constrained to respond to. This is of that class. Rev. W. D. Taylor writes us Dec. 19:

In the early part of last summer, I became interested in building the church in Wallace, a village and railroad station in Steuben County. I secured about $1,600, and ordered plan of B. D. Price, your architect. We selected the one designated as "No. 5 A,C," size, 32x55. We expected to raise $3,000 in the village and surrounding country. We have built substantially, put on a slate roof, and are trying to finish according to the plan, with furnace for heating, and all complete. But, unfortunately, a very destructive fire has destroyed every business place in the village save one, and that belongs to a party not in sympathy with our work. Our business houses will be rebuilt in the spring, but the parties have been heavy losers, and we cannot get through without some outside help. I am doing all I can, and hope to complete the church in five or six weeks, but we shall have a debt of $1,600, with the situation as above indicated. If the Board of Church Extension can give us $250 on condition that the whole debt is provided for, I hope we may pull through. It is a place where there never has been a church before. There were two taverns, two drug stores, four dry goods and grocery stores, and one hardware store. It is as much a mission field as any in the West. It was not included in my charge—has been for forty years neglected. I held meetings there last spring and organized a small class among the poor, and have supplied it with a local preacher. A debt left upon the property would imperil the enterprise. If you can encourage us to this extent, I will make application as the Discipline provides.

Such a case is certainly entitled to favorable consideration, and we have sent forward the blank form of application that it may be properly considered by the Conference and Parent Boards of Church Extension.

YORK DISTRICT—Nebraska Conference.—Rev. W. G. Miller, Presiding Elder of York District, Nebraska Conference, reports, Nov. 12, as follows:

One week ago I dedicated the church at BLUE SPRINGS—found a debt of $1,400. It was a desperate case, but we secured pledges of over $1,500. This church was built by plan No. 5 B,C, and was aided by both donation and loan.

Yesterday I dedicated the WACO CHURCH, on this district. It is a gem of a church, 28x48, with tower and steeple, furnished with patent seats, bell, and needed fixtures. It cost $1,800. The balance of indebtedness was $664, and we secured subscriptions of over $700. Next Sabbath we dedicate the church at Hampton.

PIERRE, DAKOTA—Dakota Mission.—Those who preserve the MANUAL, (and all ought to do that,) will find in the Number for January, 1881, "A FRESH FRONTIER EXPERIENCE," an account of the arrival of the first Methodist preacher in this new Dakota town.

With a donation of $250, and loan of like sum, they have since built a very neat church by our plan No. 3 A, 28x50, and it was dedicated by Chaplain M'Cabe Oct. 21. The pastor, Rev. O. E. Murray, in a letter dated a month later, says:

Our church grows grandly. No vacant seats, and the people now see their mistake in not building larger. At our first prayer-meeting, a young lady who had just returned from her claim, which she had been holding all summer, gave her heart to Jesus, and is now happy in his love. At nearly every service some one starts heavenward, and, although I am not yet fully settled, a glorious harvest is upon us. My church has more than doubled its membership. Our Sunday-school, which was organized with thirty, now numbers nearly one hundred. Sixty-nine were in actual attendance last Sunday. I can hardly believe my senses when I see the great change that is come over us. This is the pay God gives those who are willing to take the hardest places. When Brother Whitfield asked me where I would like to go, I answered, "Anywhere with Jesus," and he is here. I never felt his nearness as I do now, and his blessed Spirit is melting all our hearts together, and molding them in perfect love.

BRIDGEWATER, DAKOTA—Dakota Mission.—This case is similar to that of Pierre. With the same amount of aid they built a church of the same size and general style—No. 3, B—and Chaplain M'Cabe dedicated it also, Wednesday, Oct. 24. Rev. Landon Taylor preached in the afternoon and Chaplain M'Cabe at night. $850 were required to cover the entire cost of the building. $500 were raised in the afternoon, and the remainder at night, with a surplus of fifteen dollars. The pews, chandeliers, and chairs were provided by the

Ladies' Aid Society of the church. A report of the dedication in the Bridgewater "Times," from which these items are taken, indicates the interest of the people generally in this new church in their new and thriving town.

We can secure the erection of as many such churches in Dakota as our friends will help with special gifts for the purpose of $250 each. How many shall we have for 1884?

CONCERNING THE COLLECTIONS.

Our little maps, showing the churches aided, are not only eloquent with facts, but sometimes very effective. Rev. B. B. Loomis, of Troy, N. Y., wrote, asking for some, when the supply was exhausted, but was so urgent that we had a new edition printed to supply him and others like-minded. He states the result in a postal-card:

> I know you will pardon my persistency in urging the maps, when I tell you that by their use, and the help of the Lord, our contribution is nearly double the $50 pledged to Chaplain M'Cabe at Conference. Two years ago this church gave $6; last year, $46; this year, $90, and the people are just waking up to the importance of this work.

We wish they would wake up after this fashion everywhere.

Another pastor, of Central New York, called for the maps for distribution in his congregation, proposing an increase of his collections thereby. He says, "Our collection for Church Extension last year was $30; the previous year, nothing." What about the percentage in this case?

Another New York pastor says:

> We had Chaplain M'Cabe with us Wednesday night of this week. Our apportionment for Church Extension is $15. Our collection is $193, besides a personal contribution for frontier church of $250. Total, $443.

We could heartily wish that such men as the Chaplain and this pastor were "a thousand times so many more as they are."

Here is one from a number of good letters from our laymen. A Vermont brother who was traveling in the North-west with his wife, and heard Chaplain M'Cabe in First Church, St. Paul, writes the Chaplain from his Vermont home, saying:

I wrote you hastily from St. Paul, Sunday evening, after your sermon in First Church, inclosing to you a check for $140. Thinking, perhaps, you may not have received it, I write to ask whether you did, that I may look the question up, and if you did not, send duplicate. I gave $10 cash at the church, and felt that I ought to give the whole amount then, but thought, perhaps, wife would think it too much for my income, and so decided to go to the hotel, and then sent you the check as above. As I do not believe in having secrets from my wife, I thought I would reveal it to her, and so said, "I have been investing in the West," and showed her the stub of the check. As soon as she read it, she exclaimed, "That is good; I think it the best investment you could make of the same amount anywhere in the West." So, I found that the tempter had lied to me that time.

I enjoyed my three days' stay in St. Paul very much. They were more enjoyable than all the remainder of my trip. I left early Monday morning, or should have tried to see you.

I think I appreciate the great and grand work the Board of Church Extension is doing in that north-western country. The Lord bless you abundantly, and give you many years of such usefulness on the earth!

Here is a crumb of bread, gathered after many days. A New England preacher writes, saying:

I have just read in the July number of the MANUAL the experience of the church in Deadwood, Dakota, and have been trying to put myself in the place of Brother Searles, our superintendent there, and asking why he should be called to bear a heavier burden than myself. The result is, I herewith send you the inclosed $5, hoping that a like sympathy may be excited in many hearts, and the means be furnished to rebuild that church.

We regret to say that the church is not yet rebuilt. If there had been a larger number of preachers and laymen to put themselves in the place of the sufferers, the church would have been rebuilt within ninety days. But "Alas for the rarity of Christian charity under the sun!" There are too few to put themselves in the place of sufferers, and weigh their obligations from that stand-point. We have offered the church an additional donation of $2,000, and loan of $1,000, but the entire amount of special contributions in response to the appeal of Brother Searles, strong as it was, gave them less than $1,000, and the people have been helpless in the great ruin that came upon them. We hope that Deadwood church will be rebuilt early in 1884.

FREEDMEN'S AID SOCIETY.

THE FREEDMEN'S EDUCATION FOR CITIZENSHIP.

FREE America is in peril. At that word, in 1861, the nation rushed to arms. Not blinded, but suddenly enlightened by their fears, all saw the threatening calamity. To avert it was worth blood. That richest, patriotic, humane offering of man for man was poured forth, until the land was soaked, and, thus nourished, freedom grew. America was saved. In 1865 we said: The nation has passed its peril; the danger is over. And our soldiers stacked their arms and went to their homes to stand on guard, awaiting any call which should summon them to her defense. Then, of visible foes that threatened us, armed civil rebellion was foremost. Trampled down, it ended in failure; and some who failed in it are glad it failed, as all ought to be.

Again, to-day, to those on the walls who believe that eternal vigilance is the price of safety, to the watchful citizens of the United States, we send the resounding cry: Free America is in peril. Awake to save her! But where rises the danger? From foreign invasion; from an inundation of hordes of people, not Americans, upon our plains. The whole world gazes with wonder on the American republic as the richest, freest of lands, the home of liberty, the field of fortune, and, dazzled by her progress, like moths to a candle they fly hither. Ignorant, with no American ideas save a crude notion of freedom from oppression, bonds, military conscription, and impoverishing taxes, the superstitious minions of the pope, or, worse still, atheists revolting from iron-bound tyranny to direful fancies of communism, converge as floods from every side, rushing down upon America. As panic-stricken passengers from a foundering vessel overfill and sink the boat into which they leap, so these foreign un-American peoples threaten to sink us by their weight. And that they do not mean to do this,

and, in ignorance, imperil American institutions, does not diminish the real danger.

They add three quarters of a million people a year to our population who are ignorant of American traditions, history, and methods. They constitute (especially those of a priest-ridden, false faith, and those of no faith) by far the largest part of our criminals. They come in continually increasing numbers; we cannot stop them; we do not wish to. But we need every true American to help save America by assimilating these peoples, by leavening them with American ideas, by standing firmly and devotedly up to the true meaning of republican government, namely, manhood-responsibility, and by adhering steadfastly to the Protestant faith—the only faith that secures moral virtue and civil allegiance. We need every English-speaking Protestant American as an ally.

In this new peril, and for the deliverance of America, six millions of freedmen—yeomen, native to the soil, thorough Americans—are indispensable allies. They are devoted patriots; they love America with unusual ardor. Well they may. For their birth to liberty she endured pangs which almost took her life, and had done so but for the mercy of God. At their nativity they were all baptized in blood and named American citizens. Wonderful name! to take the place of the brand of the slave! They opened their own veins to make that baptismal tide flow full; and, forgetting abuses, their gratitude for a never-to-be-forgotten birthright will make them forever loyal. Whatever their vices, into which they stumbled when slaves, loyalty has been, and will forever be, their virtue.

To their children's children none will have such reason to teach American history, and to keep alive American traditions, as the American freedman. He is loyal to his heart's core. He speaks the English tongue, the language of power and progress, the language of the free. And however he may have abased it ignorantly, no Jesuitical sophistry has ever taught his tongue false oaths. He is a Protestant, as much as the Hebrews were protestants against Egyptian idolatry. He wills to be a Protestant, and shall be if he is helped to fulfill the one condition of Protestantism, which is, that a man shall read, love, and obey the Bible every day and every-where.

He is a yeoman. The soil is his. He made it by his unpaid service, and has bought it with the wages of labor. Permanent, not shifting his habitation, adapted to our climate, loving our institutions, holding our traditions, professing our faith, the freedman, as against the ignorant, un-American, wandering foreigner, is a most valuable citizen.

We are speaking, of course, rather of the native qualifications and natural aptitude of the freedman than of his immediate fitness to assist in saving America. And their establishment in that high citizenship, their power, their stability, their value as allies, all depend largely on our Freedmen's Aid schools. Our schools teach them Protestant Christianity *versus* papal hypocrisy; American history, over against the hatred of abandoned monarchies which sums up the political creed of many immigrants; personal responsibility and duty, in opposition to communistic dependence and weakness. It is a marvel, and yet no marvel, that they flocked to our first schools —a marvel, as though instinctively they saw their destiny, yet less a wonder, because we took the schools to them. When the value of the freedman as his country's powerful helper is acknowledged, then will it be seen how God led Christian educators to labor urgently to make him a good man, "for God and home and native land."

While the eager desire of the freedmen for education lasts —and it seems to increase with years—let us furnish that education. They may, perhaps, lose the desire. The inspiration, which was from heaven, may cease to work unless we furnish the privilege, as is our duty and their need. Not one teacher now instructing them, not a worker, nor a friendly observer, but sees vast needs, to meet which, he holds but comparatively scanty means. Methodists, you have done in the freedmen's schools what you have always been doing. When you make the freedmen or any other men good Methodist Christians, you make them true patriots, the saving salt of the nation, their country's hope.

Plan, then, larger beneficence—as large as the freedmen's need; and larger yet—as large as the country's peril; and more, after the pattern of Christ's love—greatest of all things. Give for the uplifting of these citizens by the tried and proven

means of our Aid Society and its schools, a means which lacks nothing of being equal to its work except the men and the money that you have and can give to it.

Plan for the permanency of free institutions in America, and to lay a part of the burden of the great fabric on the educated freedmen. They have wondrous vitality. The prophecies that they would perish when no longer bred by masters for sale have been falsified by history. They multiply in numbers despite ignorance, vice, poverty, robbery, and murder, to all of which they have been subjected in the infancy of their freedom. God will give them manhood yet out of that scarred infancy, but we must carry them his gift.

In the great city building in Philadelphia are four massive, central pillars, which uphold an immense superstructure. They are carved on their capitals to represent the four races of the four continents. There is the almond-eyed Asiatic, the red Indian of America, the swarthy African, the dominant European. Africa has upon it an equal load with the rest, and stands strong under the burden. So, on the freedman's broad shoulders must stand, or for lack of his support must fall, the American republic. With the citizenship of all American citizens, loyal, pure, and educated, though it should rain immigrants, we can hold them by the conservative patriotism of our people, and make them such as we are. And that the Africo-American may hold up his share of that burden, which he is willing to assume, give him the bread of knowledge and of truth by the hands of our teachers; and for that your children's children to the latest generations will bless your patriotism, your wisdom, and your piety.—*Western Christian Advocate.*

OUR WORK NOT YET DONE.

BY M. B. ANDERSON, LL.D.

The social change to which our colored people have lately been subjected was vast and sudden to a degree unparalleled in the entire history of the world. The relics of slavery and serfdom in Western Europe are still evident to the historical student, though centuries have passed since their abolition, and no race-marks distinguish the descendants of the master

from those of the bondsman. The freedman question with us will demand centuries of positive and wisely directed labor for its adequate solution. Our own work, and that of other evangelical bodies for this end, has only been begun. It is not enough that they be gathered into our churches. They must be trained in the elements of letters and science, in trades, in farming, in thrift, in social morality, in the care of their health, in cleanliness, in all that goes to constitute the highest product of civilization—a pure and healthy Christian home. We question whether the most thoughtful Christians and statesmen among us have yet grasped the full breadth and significance of this tremendous problem. The merchants and seamen of our northern States brought the slaves from Africa, and the planters of the South purchased them for profit. God in his wisdom has imposed on the North and South alike the terrible necessity of transforming these men into Christian citizens. We have given them their rights; we must teach them their duties; we must show them that over against every right, as a condition of its possession, there stands an imperative obligation, binding on them as well as upon all of us, to be servants—servants of our fellow-men, of our country and our God. If we fail in our duty, they will drag our civilization down to the level in which a century of bondage has left them. Besides, we may believe that, through the black race, God has designs of mercy for the vast continent from which their fathers were torn in misery and pain. In caring for the freedmen we may be caring, not only for our own future, but for the future of Africa as well.

BOARD OF EDUCATION.

ANNUAL MEETING.

THE annual meeting of the Board of Education of the Methodist Episcopal Church, held in New York, November 21, was an occasion of peculiar interest. From the reports of the Corresponding Secretary and the Treasurer, the following facts appeared: The receipts of the financial year, just closed, from Church and Sunday-school collections, legacies, special donations, and the repayment of loans, reached the handsome amount of $32,718 42. As compared with that class of receipts for the year ending in 1882 the advance was $14,091 86; and $30,639 18 as compared with the same in 1880. Of the receipts of 1883 $28,000 were credited to the Children's Day collections, as compared with $15,000 the previous year.

An incident of special significance and interest was stated in the fact that a lady had just paid in the sum of $1,000 to endow a fund in memory of a deceased son.

As a result of the growing liberality of the Church and its friends toward the objects of the Board, the Treasurer will be enabled to report to the coming General Conference an aggregate investment of more than $150,000 in the joint funds committed to his charge. It deserves to be remembered that the aggregate of these funds in 1868 was only $65,829, and that since 1873 the Board has disbursed in aid of students not less than $86,000.

Much encouragement was derived from the fact that nearly all of the Annual Conferences of the Church had recently passed favorable and, in many instances, enthusiastic resolutions welcoming the Board to its proper place among the great connectional agencies of the Church.

On the recommendation of a committee appointed a year ago, it was resolved to request the General Conference to authorize such a modification of the Charter as will allow of the future direct appropriation of such a proportion of the

annual offerings to the Children's Fund as may be necessary to provide suitably for the aid of all properly recommended students.

For that object, during 1884, an appropriation was made of $10,000, together with all amounts that may be received from the repayment of loans, and from special donations or deposits for the purpose named.

The following officers were appointed for the ensuing year, namely: President, Bishop Simpson; Recording Secretary, the Rev. J. W. Lindsay; Corresponding Secretary, the Rev. D. P. Kidder; Treasurer, O. Hoyt.

RESOLUTIONS OF ANNUAL CONFERENCES.

Delaware.

Your Committee on Education beg leave to submit the following report: Having given attention to the recently-published reports of the Board of Education of the Methodist Episcopal Church, we see occasion to rejoice in the comprehensiveness of its plans, in the efficiency and far-reaching nature of its work, and in the increasing liberality it is challenging from the Church at large. It is specially deserving of our regard from the amount and timeliness of the aid it has already rendered and still proposes to render to students in attendance upon our Centenary Biblical Institute, as well as to those in other institutions of similar character throughout the South. From practical experience we also rejoice in the institution and observance of Children's Day, now extensively known as the red-letter day of the Church. We therefore commend it to the universal attention and co-operation of our people, not merely for the purpose of securing offerings to the Children's Fund, but also as a means of awakening a deeper and more general interest in behalf of religious and higher education among the children of our families and Sunday-schools.

Having witnessed the favorable results of the free and liberal distribution of the Orders of Service and the Letters to the Children sent out the present year, we recommend to the Board the repetition of that experiment at least during another year.

Resolved, That we hail with gladness the call of our beloved Bishops to celebrate, during 1884, the first Centenary of the Methodist Episcopal Church, and that we will do all that is within our power to comply with their recommendation.

That, in consideration of the unspeakable importance of education to our race and people, we highly approve of the plan of making our Centennial offerings, primarily, in the line of education.

That in this view we will give great prominence to the Children's Day observance, and Children's Day collections in June, 1884.

That, during the remainder of that year, we will exert ourselves to secure as liberal collections as possible for our Conference Educational Society and for the Centenary Biblical Institute.

GERMANY AND SWITZERLAND.

Resolved, 1. That we express to the Board of Education our hearty thanks for the support it has extended to our Mission Institute, and respectfully ask the continuance of the support for this year.

2. That we express to our congregation our thanks for the collection of 384 marks which was mostly raised on the Children's Day.

3. Whereas eight circuits sent no collections, we request all preachers to raise a collection next year for this important branch of our Church.

4. That we ask Dr. Nippert to send these resolutions to Dr. Kidder, and also to write an article for the "Evangelist" explaining to our people the object of this collection.

GENESEE.

Children's Day.

We are glad to note the success which has attended the general observance of Children's Day in our Conference, and we hope and pray that the reports for the incoming year may be more encouraging than ever before. To this end we recommend that special services be participated in by the children on the day appointed, and that collections be taken up in all our Sunday-schools.

PITTSBURG.

Board of Education.

The Board of Education, of which Dr. D. P. Kidder is chief executive officer, is doing a very good work, and is operating with renewed and great energy. Its invested funds are in excess of $115,000. It is extending help to students at some sixty institutions of learning in all parts of our country. We most earnestly urge the general observance of Children's Day, and the taking up of a collection for the Children's Fund as required by the Discipline.

EAST OHIO.

The Board of Education and Children's Day.

The work of the Board of Education, as represented by its capable and energetic Secretary, D. P. Kidder, D.D., is exceedingly encouraging and gratifying. The unification of auxiliary agencies for the promotion of the objects of the society, the aid given young men and women to obtain an education, with the benevolent interest awakened and developed in our Sunday-schools to advance these purposes, commend the Educational Society and the special observance of Children's Day to our highest approval, and are worthy of the warmest indorsement and support of our churches. We recommend the observance of Children's Day, and the taking of a special collection at that time for the Board of Education, to all

of our churches and ministers. And we especially call their attention to make the Children's Day celebration, and the collection to be taken for 1884, worthy of the Centennial year of American Methodism.

CINCINNATI.

Resolved, 1. That all money raised for education be reported in the educational column of the general statistics.

2. That the amount of money raised on Children's Day for educational purposes be reported to the Conference receiver of the Children's Day Fund, together with any money which may be in the hands of members of Conference belonging to that fund, and vouchers which they may have for such funds forwarded to the Treasurer.

DETROIT.

There have also been submitted for the consideration of your committee reports and other papers from the Board of Education of our Church. The reports indicate that great advance has been made, especially in the observance of Children's Day and in the collections made on that day. We believe that general observance of this special day is to be encouraged, and that the contributions then laid upon God's altar will do much for the furtherance of his work. The Board of Bishops have advised that special contributions be made during the Centenary year. We therefore advise that special prominence be given to Children's Day in 1884, and that liberal collections be made in all our Sunday-schools.

Your committee would call attention to the fact that the children's pennies and dimes contributed are funded, and the interest only used for purposes of the Society. We believe that if the fact were generally known, that the Children's Day collections are so funded, it would diminish them very much in the future. There is such pressing need of means to educate young men for the ministry and sustain public colleges throughout the land, that it seems inexpedient to hold back the funds collected from present use for the sake of building up an endowment. If we take good care of the present generation, the coming one will be well able to take care of itself. We would recommend that this Conference request the delegates to the General Conference to secure, if possible, such a change in the administration of the Board, or in its law, if necessary, as will insure the expenditure of the Children's Day collections year by year as the Board may direct.

SOUTHERN ILLINOIS.

Resolved, That we approve the management and working of the Board of Education, and warmly commend it to our people.

CENTRAL ILLINOIS.

The Board of Education.

We are gratified at the increasing success and usefulness of this Board, and we will continue our support of it by observing Children's Day, and taking collections for this cause in all our charges.

ROCK RIVER.

Children's Day.

Children's Day, coming six months after Christmas, is now recognized as a summer festival of our Church. That the second Sabbath in June should be devoted to this beautiful association of flowers, birds, and children, in the interest of education, having its results always recorded in the aiding of 900 students in 73 institutions of our Church, is to us a cause of great joy and hope.

Resolved, As Children's Day was a gift to the Church of the Centennial celebration of 1866, we should secure its universal observance during this next year, the Centennial anniversary of the organization of our Church, and that we will strictly comply with the recommendation of the Centennial Committee, and endeavor to increase the collections on the next Children's Day. And that we will see that the funds then contributed are sacredly directed into their legitimate channel by sending them to Dr. D. P. Kidder, Corresponding Secretary of the Board of Education, 805 Broadway, New York.

Centennial Observances.

Resolved, That we endeavor to increase, as much as possible, the collections for the Church Board of Education during the Centennial year, and that said collections be taken on Children's Day, and in the usual manner.

WISCONSIN.

Board of Education.

During the past three years the Board of Education has been coming into prominence, enlarging its activity and sphere of usefulness. We rejoice in this quickened movement. We are glad to learn of the gradually increasing loan fund for the aid of needy young men and women, and to witness the increased observance of Children's Day, both among us and in other churches.

The collection from this source this year amounted to $370 16, the educational collection to $317 18.

We especially urge that during the Centennial year Children's Day be universally observed, that the programme so generously furnished by the Board be followed as far as possible, and that the work of the Board be indorsed and encouraged by every pastor and church in the Conference.

WEST WISCONSIN.

Resolved, 1. That we rejoice in the new activity of the Board of Education, by means of which new and favorable impulses are being given to our educational interests in all parts of the Church.

2. That the proper observance of Children's Day, as directed by our Discipline, commends itself to universal approbation; and that as Children's Day in 1884 will, in an important sense, inaugurate the Centennial services of our Church for that year, we will put forth our best efforts to make its observance general and adapted to its highest objects.

MINNESOTA.

We hail with profound interest the many unmistakable evidences of increasing interest in higher Christian culture, and rejoice that Methodism has a lively appreciation of the value of this great auxiliary to all Christian work.

Board of Education.

The Church is to be congratulated upon the efficiency of its Board of Education. Children's Day is deserving of special observance, since it both enriches the treasury and awakens every-where the ambition for learning.

We trust that every charge will be given the full benefit of this joyous day, and that the collections taken will be forwarded immediately to the Secretary.

NORTH NEBRASKA.

Resolved, 1. That we will strive to awaken a deeper interest in the subject of Christian education.

2. That we recognize the obligation and importance of presenting to our people the claims of the Board of Education of our Church, and that we will observe Children's Day in all our Sunday-schools.

3. That we note, with great satisfaction, the success of our Methodism in the department of higher education, as shown in the growth and general prosperity of our institutions of learning.

4. It is our duty to make provision for the present and coming generations, commensurate with the demands occasioned by the rapid development of the West.

NORTH-WEST IOWA.

Whereas, The subject of education is now commanding the attention of the Church more than at any other period of her history, and our educational interests of far-reaching and commanding proportions; and

Whereas, The reports that have been referred to your committee involve great and important considerations; therefore,

Resolved, That in accordance with the recommendations of the Board of Education of the Methodist Episcopal Church, we call attention to our disciplinary requirements in regard to the Educational Collections, and especially to the general observance of Children's Day, now justly become a red-letter day in our Church calendar.

IOWA.

Resolved, That we are gratified at the wide observance of Children's Day, and recommend that, wherever practicable, appropriate recognition of the day be made.

We are glad, also, to note an increase, though small, of the educational collection this year.

DES MOINES.

On the Board of Education.

We are pleased to learn of the increased usefulness of the Board of Education of the Methodist Episcopal Church, as represented in the

Annual Report. We recognize its utility, and pledge to it our support. We especially recommend the observance of Children's Day by every charge within the bounds of our Conference.

SAINT LOUIS.

Board of Education.

The circular and publications of the Board of Education sent to this Conference afford satisfactory evidence that it has already become a very effective agency for promoting ministerial education.

It asks only the generous support which every effort to advance higher religious education demands. Already nearly two hundred of those who have been aided by the Board have gone into the foreign mission field and our home Annual Conferences.

The Board especially pleads for the observance of Children's Day—the second Sunday in June. Less than twenty of the charges of this Conference report collections of this kind this year. We urge upon our pastors a faithful observance of Children's Day, as recommended by the Discipline.

As the Conference Educational Society has more funds in the treasury than it needs for present engagements, we recommend that the treasurer transfer half the sum on hand at the close of this Conference session to the Parent Board.

CALIFORNIA.

Board of Education.

We note with pleasure the increasing popularity and effectiveness of our Board of Education. Its annual appropriations now have reached $15,000, and doubtless the increase of collections this year will make still larger appropriations possible.

The committee propose the following resolutions for adoption by the Conference :

Whereas, The coming year is to be observed as the Centennial of the Methodist Episcopal Church, and the Board of Bishops recommend that the chief object of connectional offerings be the cause of education and

Whereas, It is our disciplinary duty to preach at least once a year on the subject of education, to take up a collection for this work, and the observance of Children's Day; therefore,

Resolved, 1. That we will make special arrangements for the observance of Children's Day in our Sabbath-schools, urging a larger collection than usual, and forwarding the same direct to Dr. D. P. Kidder as the contribution to the Children's Fund.

2. That we will aim to raise our children's contributions to five cents per scholar.

3. That we will take up the collection for education in our churches, on the same day, inviting the children to participate in the exercises observed in the church, and urge special benefactions in this our Centennial celebration.

CENTENARY MEDAL OF THE METHODIST EPISCOPAL CHURCH.

FROM remote ages it has been customary to commemorate great events by the coinage of medals, to be handed down to coming generations. In conformity with a custom of such obvious propriety, and in response to a widely prevailing desire, the Board of Education has issued a HISTORIC MEDAL, designed to be jointly commemorative of the organization of the Methodist Episcopal Church in 1784 and of the celebration of its first Centenary in 1884.

All proper efforts and expense have been employed to produce in this medal one of the most valuable and attractive souvenirs ever prepared for popular dissemination. Both in size and appearance it resembles the American two-eagle gold piece. On one side it bears the head of BISHOP ASBURY, as representing the Episcopacy of the Church at the period of its organization, and on the other that of BISHOP SIMPSON, as representing, by seniority, the present Board of Bishops of the Methodist Episcopal Church. Each medal will be neatly pierced and ribboned. It will thus be adapted to wearing upon the neck or on watch-guards, or being otherwise suspended to exhibit both sides at once. Each medal will also be neatly boxed, for sending by mail and for permanent preservation.

While this medal will have a special charm and a distinctive educational value for children and youth, it will be no less desirable to adults. Indeed, many distinguished ministers and other persons have already indicated a desire to possess it for themselves and their families.

TERMS AND PLAN OF ISSUE.

This Centenary Memorial Medal has been planned in the interest of the whole Church, and will have an increased value in its equal adaptation to all localities and its prospective dissemination, not only throughout the entire United States, but in all countries to which the Methodist Episcopal Church and its friends have gone. It is, and will remain, the only official and properly representative medal issued by the Methodist Episcopal Church to commemorate the Centennial epoch of its organization. Its issue will be exclusively in the interest

of the Children's Educational Fund of the Church, which also extends its benefits throughout the land and world.

This medal will be furnished to all persons, young or old, who will send one dollar each to the Children's Educational Fund.

Its chief place of issue will be from the head-quarters of the Board of Education, at 805 Broadway, New York city, where all orders for it must be addressed to Rev. D. P. Kidder, Corresponding Secretary. There are many controlling reasons for this arrangement, of which it is sufficient to state one: It is only intended to strike as many medals as are ordered.

Let it then be borne in mind that the historic medals of the Church are not to be offered for sale as merchandise. No one will be able to purchase them in stores or in markets. Moreover, the present year is the one period in which to secure them. Hence, the necessity of prompt and systematic efforts to introduce the Centenary Medal of the Church to the attention of all who may desire to possess it or procure it for others. That such efforts may be extensively made we invite the immediate co-operation of pastors, Sunday-school superintendents, and others, in the way of sending for specimens as soon as practicable after receiving this notice. That may be done separately or in connection with the application for the Centenary Children's Day programme, which will be subject to gratuitous order after the month of February. The Board last year sent out programmes, red-letters, and other printed matter freely, and with postage prepaid, at a very great expense. It is preparing to do similarly this year on a still more expensive scale. Its officers, therefore, feel that they would not in any case be justified in sending out medals, or specimens of the medals, without payment in advance. They also think that all who receive their report and documents this year will deem it only a fitting acknowledgment to send in return one dollar each for a specimen of the medal, which, although it will be their own, may be shown and used for the advancement of our common cause. This co-operation they earnestly invite.

The present low rate of postage, and the ease with which postal-orders and postal-notes can be secured, are highly favorable to the plan of issue here stated. In either of these forms remittances can be made with perfect safety from all

parts of the United States. We, therefore, desire to impress upon our friends, far and near, the fact, that upon their generous and general acceptance of the above invitation the success of our medal scheme will, in a large degree, depend.

If any shall feel free to secure and promote the medal subscription, without having seen specimens in advance, we trust that they will be equally satisfied in the end. But we prefer that all should know just what has been prepared as a remembrancer of anticipated liberality in connection with a great occasion which will never come again to persons now living; and we feel confident that wherever this beautiful token can be seen it will be wanted in large numbers. Let us have the general and interested co-operation of our pastors and Sunday-school workers, and many thousands of persons in every part of the Church may share the joy of possessing in common a pledge of mutual sympathy and a reminder of noble efforts for a grand cause.

If any prefer to aid the educational funds of the Church by direct donation, their gifts, both small and large, will be cordially welcomed and duly acknowledged. But to those who only feel able to give to the amount of a single dollar the Board of Education, on this Centenary occasion, tenders the return of its HISTORIC MEDAL. This medal is sure to grow in value as future years shall roll on. It will not only remain a beautiful souvenir of two great historic events a hundred years apart, but also as an imperishable representation of the great and representative men whose heads it bears, but whose portraits were never before enshrined in this form of art.

It was at first proposed that no medal should issue except on the actual payment of one dollar, given or collected. But, when it was considered that some work must be done, as a means of bringing the attention of large numbers of people to the privilege of securing this peculiar token within a limited time, it was decided to make the following

OFFER:

Any Sunday-school scholar or teacher who will secure, in payment for medals or otherwise, ten dollars for the Children's Educational Fund, shall be entitled to receive one medal gratis.

This is not an offer to furnish eleven medals for ten dollars, but rather to reward diligent workers in a good cause by a token which they will prize more than money, and which some may only be able to secure by personal efforts in behalf of an object commended by our Board of Bishops to the whole Church as of the *first* importance. Hence, whenever the eleventh medal is claimed for ten dollars sent, the name of the canvasser should be sent also. A special list will be kept, and may possibly be published, of all who thus earn complimentary medals. Certificates and blanks for canvassers will be furnished on application.

As the money received for medals will not be a *net* gain to the Children's Educational Fund, owing to the necessary deduction of the cost of manufacture, postage, and expressage, it is deemed necessary to keep an account of it distinct from that sent for the usual Children's Day collection, though both may be remitted in the same draft or postal order. A form of report from each charge will be furnished, making this plain, and, corresponding to it, a double column of receipts will be published, giving both classes of credits side by side. In this way it will be shown, at the end of 1884, both what any given charge in the Church contributed as its Centenary Children's Day collection, as such, and what it forwarded for medals, not only in connection with the Children's Day remittance, but at any time during the year. Possibly also a third column may be added, in which to state the number of successful canvassers.

By the above statements we have sought to make this whole matter clear in all its details. Should any point involved seem doubtful or obscure on the first reading, a careful reperusal is invited.

It only remains to add a few practically important items:

1. Let all who order medals state plainly the post-office, the county, and State to which they wish them sent.

2. While every effort will be made to expedite the delivery of all medals for which the cash and a proper address may be sent, yet patience is invoked should they not arrive as soon as may be desired. Specially will this be necessary in immediate sequence of Children's Day, when it will be impossible to fill all orders at once.

3. The first thing to be done in all cases where collections and remittances for medals are sent to the Corresponding Secretary, will be to return an official receipt for the cash received. After that, the medals duly ordered may be confidently looked for in course.

4. Should not the official receipt arrive within a proper time, notice should be given as to how and when the money was forwarded.

5. When medals are ordered apart from collections, a prompt posting of said medals will be deemed a sufficient receipt.

OUR CENTENARY CHILDREN'S DAY.

It may be presumed that every minister, member, and true friend of the Methodist Episcopal Church rejoices in the success that has already been secured in connection with the official appointment and annual observance of a Children's Day on or near the second Sunday of June each year. For similar reasons, it is to be hoped that all such persons will be unanimous in the desire to make that observance increasingly interesting and successful the present year. On this ground we now venture a special appeal for timely and efficient co-operation from ALL. So universal has been the satisfaction of those who have hitherto entered zealously and discreetly into this observance, that we deem argument in their case superfluous. But since it appears, from our list of the charges, which co-operated in the collection of last year, that a much larger number have hitherto failed to co-operate, it appears that the grand *desideratum* now is to enlist the latter in the grand movement proposed to mark the Centenary of our Church organization. In behalf of that enlistment we confidently urge the following motives and considerations:

1. *The honor of the Church.* For good and well-considered reasons the Church, in its highest councils, has appointed this peculiar observance, appealing thereby to our spirit of connectional unity and the efficiency of our connectional organization. What has already been accomplished by incipient and partial effort has been sufficient to show that by universal co-operation results are attainable that will secure the highest credit to our system of Church action as well as to our zeal

and liberality in the cause of Christian learning. While, therefore, the help of every minister, church, and Sunday-school is needed toward attaining the results desired, the neglect or omission of any to help will, however undesignedly, yet actually, detract from the full success that the Church and the public have a right to expect.

2. *The local benefits possible.* So definite and so general is the testimony as to the local advantages derivable to any Sunday-school from a well-planned Children's Day observance, that the inference is unavoidable that all who are prevented from joining in one are deprived of a peculiar privilege that the Church has planned for them. Not small, therefore, is the responsibility of any whose inattention or opposition prevents the enjoyment of the Children's Day anniversary in any charge.

3. *The educational benefits attainable.* From the days of Wesley, Coke, and Asbury, our Church has been an avowed and practical promoter of Christian education. She has now, as the result of many experiments, struck a form of co-operative action in behalf of that cause which challenges universal sympathy, and gives promise of the grandest results. None, therefore, should deprive themselves or others of the privilege of co-operation with it.

4. *The corresponding benefit to all other good causes.* Many persons have hitherto stood aloof from the Children's Day movement in a vague apprehension that its success would in some degree diminish the receipts of some other good cause. Facts show the opposite, and demonstrate that the inspiration imparted by an enthusiastic Children's Day service infuses new life, zeal, and liberality into all Church and Sunday-school work.

Besides, the uses of the Children's Educational Fund are directly helpful, if not essential, to foreign and home missions, to the cause of the freedmen, and to all our institutions of learning; while if they do not tend directly to Church extension, they do what is more important by promoting the proper future ministerial supply of churches built and building.

Corresponding to the above motives, it is greatly to be desired that the habit in some churches of diverting the proceeds of the Children's Day collection to some other object should be promptly changed. In reference to this subject the

remarks of the editor of "The Christian Advocate" deserve to be universally read and heeded.

Do not defraud the Board of Education by observing the day and keeping back the collection for home uses. What you give to this cause will come back to you some day in the minister whom you will love to hear. It is a very poor way to train up children to be good Methodists, to teach them that a local Sunday-school will treat with contempt the instructions of the Church, and the whole effect of inspiring them with sympathy with the work of the ministry and the Church is lost by the grasping local spirit.

Observe the day, explain what the collection is for, gather it, and be assured that in your subsequent appeals you will have not the less, but rather the more, for home work. Is not this good sense and good Methodism? None who know the facts can hesitate to encourage all our Churches to take the collection.

In addition to the above-stated and many kindred considerations, a special reason for making the Children's Day of 1884 an occasion of extraordinary interest and liberality is found in the position providentially assigned to it. In accordance with the episcopal plan, and in harmony with the circumstances of the year, it is to serve as general introduction to a series of Centenary efforts to be made throughout the Church.

As all know the importance of good beginnings, and also how much will need to be done to thoroughly arouse public attention to the sentiments and efforts appropriate to this Centenary epoch, all ought to perceive how desirable it will be to have a simultaneous movement made throughout the Church, not later than the second Sunday in June, as a preparation for what may follow between that period and the close of December ensuing. If, in this connection, we remember the prophetic promise, "a little child shall lead them," and in accordance with it encourage the children of the whole Church to do grandly for the Children's Educational Fund, we may expect other efforts in the Church to be toned up to a corresponding liberality. On the other hand we may justly fear that a withholding of more than is meet from this initial movement will tend to poverty, if not failure, in what by some may be thought greater enterprises. Let us follow the Lord's order of action—first feed the lambs, then the sheep, and expect with confidence God's blessing on all our work.

PLANS.

The Board of Education has already practiced a large liberality in sending out its publications on a scale of free distribution never known to have been ventured before. Encouraged by results, and feeling that the occasion now pending calls for an example of the increased liberality which it solicits from its friends, it plans still greater things for this Centenary year:

1. The published report on Children's Day, issued in 1884, will be greatly enlarged both in form and extent so as to give to all who receive it a more adequate idea of the importance and promise of the work which the day and its services are designed to promote.

2. The various circulars and specimens heretofore sent out in separate papers will, so far as practicable, be embodied in the report for permanent reference and preservation. The exceptions will be the return envelope, the gratuitous order sheet, the blank for reporting collections and orders for medals, and also the Red Letter to the children.

On the plan stated, the Centenary Programme for Children's Day, and the Manual of Hints and Helps for the observance of the day, are to be considered as a part of the report, though designed to be printed separately for general use.

3. Two copies of the report and one set of the accompanying papers will be sent to all pastors, whose address is known, during the months of February and March. One of these is, in all cases, designed for the Sunday-school superintendent, and the arrival of the documents is meant to suggest an immediate conference with all properly concerned in the matter as to plans.

☞ Any pastor or Sunday-school superintendent failing to receive the report and documents by the 20th of March is invited to apply for them.

4. The early ordering of children's letters and programmes is ESSENTIAL to the success of our plans. Our chief embarrassments last year, and the disappointment of some, arose from delay in ordering. The whole matter is better understood now, and specially the fact that the official programmes are *only* issued from New York.

5. Besides the specimen bound up in the report, no copies

of the "Manual of Hints and Helps" will be issued gratuitously. Persons wanting more copies of it may procure them of the Book Agencies of the Church, or of the Board of Education, by remitting the price as printed on the title-page. As pains have been taken to embody in the said Manual all that up to this time is known to be strictly relevant and helpful to the Children's Day observance as practiced in our Church, it may be expected to serve its purpose for several years, and should, therefore, be carefully preserved. Meantime the contribution of any highly meritorious and well-tested matter is solicited, to be held in store for future editions. All, however, should be on their guard against irrelevant and not especially suitable articles, whether musical or otherwise, that may be put forward under the guise of novelty. The growing popularity of Children's Day is certain to call out more or less competition in the line of so-called Children's Day publications. But our friends can rely on being furnished by our official press with all that is of real value in adaptation to the wants of our own Church, and the objects we have in view. As the observance in question originated with our Church, and has attained among us proportions far in advance of all that is outside of it, it becomes us not only to maintain our advanced position, but also the dignity and progressive interest appropriate to its peculiar design.

It is hoped and believed that, in the various ways and by the various means proposed, the closing year of our first century of Church organization and action will not only be marked by the richest religious influences, but also by grand and far-reaching results in behalf of Christian education. There is an inspiration in the very thought that a Church which had no organized existence one hundred years ago—there then being no Sunday-schools in the land—will be able, in 1884, to put into line, under the banner of the cross and of Christian education, some two millions of Sunday-school scholars and teachers, supported by two millions more of interested parents and friends. The interest of the Centennial Children's Day will also be greatly enhanced by the fact, that its observance will not only extend all over our own country, but also to the foreign countries in which our missions have been planted around the world.

THE METHODIST BOOK CONCERN.

THE CINCINNATI HOUSE.

The following are the latest publications of WALDEN & STOWE, from the Western Book Concern:

A Hand-book of India and British Burmah. By W. E. Robbins, missionary. Contains 285 pages, 16mo, and is illustrated by a map and five wood-cuts.

It is full of information concerning these great fields of missionary enterprise. Much of it is written from personal observation; and while it gives a condensed account of Indian history, antiquities, geography, and ethnology, its chief purpose is to call attention to the Christian work, its condition and results, in India at the present day. Our Church has a large Conference in Southern Hindostan, and numerous missionary stations elsewhere. Other Churches are engaged in the same work, and the Word of God is displacing much of the heathen literature which is now current. Progress is made, and no more hopeful field for missionary operations exists than India. There is a vast population, intelligent and keen-witted; a literature older than the Bible; a civilization whose beginning antedates that of Egypt; a history compared with which that of Greece and Rome is modern; systems of philosophy and idolatry interwoven with all departments of public and social life; but the religion of Jesus is beginning to make headway, and every year marks an advance in missionary work. Mr. Robbins gives a fair statement of the progress made, and the prospects for bringing that vast country to Christ. His book is interesting, and deserves a careful reading. The information which it contains in small compass cannot readily be found elsewhere. It gives the substance of large books of travel, history, and geography, and avoids all needless detail. To the general reader there is in this volume just enough.

Stories of Patriotism and Devotion for Young People. Translated from the French. By Mrs. Belle Tevis Speed. 16mo, 325 pages, 6 illustrations.

Love of country and home cannot be too strongly impressed upon the young. A gentleman visiting an old house belonging to one of his relatives said it made him feel "as if he had a grandfather." And around the old houses of our ancestors cluster many pleasant associations. There

were the family seats; from thence sprang the various branches of the household, whose names were familiar on the lips of parents and grandparents. They keep alive the feeling of kinship, and increase one's affection for one's own. Dr. Johnson said that he envied not the heart of that man who could visit Thermopylæ and Marathon, and not feel his patriotism kindled anew. But visits to places of historical or family interest are not alone suggestive of devotion and patriotism. Histories and sketches, such as are given in this volume, serve the same purpose, and are valuable helps in the training of a citizen. These stories are pure and good. The selection has been well made, and the publishers have put them into a fitting dress. No one who takes up the volume to read will lay it down until he has reached *The End* on the last page.

Poems for the Fireside. In three parts: Childhood, Youth, and Mature Age. Original and selected. By Mary Sparkes Wheeler, author of "Modern Cosmogony and the Bible." 16mo, 200 pages.

For reading aloud in the family circle a good poem has charms beyond any other species of literature. Most persons are absorbed in newspapers when they get leisure to read at home. When gathered about the center-table at night a few heads of families do sometimes read from books, or listen to their children reading; and to such persons, and to all others who like good poetry, this volume is commended. The selections are of the best, while the original pieces have had considerable circulation as fugitive poems, and are worthy of a more enduring record. The setting of these poems is in keeping with their character, and the book in which they are printed is a model of typography, press-work, and binding.

Sister Ridnour's Sacrifice, with other Sketches. By Mrs. C. F. Wilder. 16mo, 269 pages.

Fiction can be made to convey truths as well as history. The facts of every-day life, if gathered up and arranged in order, would make a volume of unsurpassed interest. It would be an imperfect fragment of human history whose pathos and humor would mingle on every page. The most successful writer of fiction is the one who thus gathers the incidents of life, and weaves them together into a continuous narrative, selecting and rejecting at discretion what will best serve or cross his purpose. In this way Mrs. Wilder has selected a few incidents from real life, and so put them together as to teach lessons of trust, economy, benevolence, Christian labor, and missionary zeal. Her work is well done. Its pages furnish perfect pictures of what is done and said and thought; so that, though not actual facts occurring in order, they are even better than facts, because they contain principles of conduct. The style in which these stories are written is good, and the interest does not flag in reading them.

Point Prominence: the History of a Church. By Rev. Y. B. Meredith, of the North Indiana Conference. 16mo, 226 pages.

Some years ago the Methodist Book Concern published a volume by Rev. L. D. Davis, entitled "Life in the Itinerancy." This was followed by one issued from the Nashville Publishing House, in the same line—"Post Oak Circuit," by Bishop John C. Keener. The intention of each was to describe the relation subsisting between the pastor and his people, the peculiar methods of managing the finances of the Church, and the hardships of the ministry from the covetousness of the membership. "Point Prominence" is written with the same view. It is the history of a church, in which the inconsideration of the stewards and their failure to provide for their pastor have nearly starved him, and actually reduced him to rags. One faithful soul, though himself not a member, is an attendant and a supporter of the church. His persistent efforts, the talks of the presiding elder, the growth of spirituality among the members, and a new zeal shown by one or two, finally bring about a new condition of affairs; the pastor's salary is increased and promptly paid, a new parsonage bought, a great revival takes place, the faithful prompter of the stewards is brought into the Church, and great works are planned by the wealthy, but heretofore covetous, members. This history is not all a fiction. It is founded upon actual circumstances within the acquaintance of the author. The lesson taught is a wholesome one, and is specially commended to those who direct the Church's finances.

History of Methodism in Illinois, from 1793 *to* 1832. By Rev. James Leaton, D.D., of the Illinois Conference. 12mo, 410 pages.

This work furnishes an interesting history of Methodism in Illinois during that eventful period, between the years 1793 and 1832. Dr. Leaton, the author of this book, was appointed five years ago the Conference historian of the Illinois Conference, and since then has been actively engaged in collecting materials for it.

The most casual glance through the table of contents will insure a thorough perusal of every page from the first to the last. In this work there is a commingling of history and biography, furnishing thrilling events and sketches of the lives of those whose consecration and zeal entered into these events, like the woof and warp into the very texture of the web.

The itinerancy is here shown to be a vital element in the evangelization of a new country; every-where is the itinerant met, together with the time-honored saddle-bags, containing the well-worn Bible, Hymn Book, and Discipline. He toils hard and does his work well in the name of his divine Master. No person can trace the pages of this admirable book without being made better by the perusal, and it should find its way into

very many Christian homes. Its interest is not confined to the Illinois Conference nor to the State. It will be read within the bounds of many States with equal relish and profit.

Methodism and Literature: a series of articles from several writers on the literary achievements and enterprise of the Methodist Episcopal Church. Edited by F. A. Archibald, D.D., with a catalogue of select books for the Home, the Church, and the Sunday-school. 12mo, 427 pages.

The articles contained in this volume are carefully prepared, and are contributed by some of the best writers in the Church. Dr. Archibald's work has been well done, and his catalogue of select books contains the titles of works best adapted to popular Church and Sunday-school reading. Pastors, parents, and Library Committees who desire to form or replenish their libraries will do well to order this work, as it furnishes the best hints for their guidance. Few persons have any notion of the great number and variety of books published by the Church, from Mr. Wesley's time down; and it will prove an interesting and useful study to examine the articles included in this volume, which names and describes them. Students of our Church history and doctrines will find it a valuable help in their investigations.

The following table of contents will show the value of this work for reference or study:

1. A Reading Church, By J. S. Broadwell.
2. The Methodist Book Concern. Sandford Hunt, D.D.
3. Circulation of Our Literature. J. M. Walden, D.D., LL.D.
4. Why Methodism Prints. Arthur Edwards, D.D.
5. What we Read and What we Should Read. Rev. N. B. C. Love.
6. Pernicious Literature. James M. Freeman, D.D.
7. Evils of Indiscriminate Novel Reading. Ross C. Houghton, D.D.
8. Methodist Biographical Literature. W. B. Watkins, D.D.
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13. Books and Benevolence. Charles H. Fowler, D.D., LL.D.
14. Church Literature and Educational Work. Mrs. Alex. Martin.
15. The Tract Society: Its Origin, Aims, Literature, and Possibilities. Rev. Thomas Stalker.
16. Our Sunday-School Lesson Helps. Rev. Newell S. Albright, A.M.
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18. Religious Newspapers. Editorial.
19. The Church Lyceum. Bishop H. W. Warren.

20. Relation of our Literature to the Temperance Work. Mrs. S. M. I. Henry.

21. Literature and its Relation to the Moral Nature. W. W. Ramsay, D.D.

22. Our Literature as a Social Force in the Church. John Atkinson, D.D.

23. Literature of the Higher Christian Life. J. Alabaster, D.D.

23. Our Literature as an Evangelistic Agency. Rev. Samuel A, Keen, A. M.

25. Plan for Organizing a Church Library. Editorial.

Following these chapters we have a carefully prepared catalogue of about 5,000 books for the Home, the Church, and the Sunday-School. This catalogue gives the title, size, and price of the books, and name of the author, and, when necessary, a note of explanation; and, being alphabetically arranged, the books are easily found. After the general catalogue, there follows a very choice and comprehensive selection of works bearing specially upon our Foreign and Home Missions and missionary work. A complete list of authors is also given and alphabetically arranged.

The Hand in the Dark. By Alfred Wetherby. 16mo, 270 pages.

How a vicious neighborhood may be redeemed by persistent efforts of Christian workers, no matter how humble or unlettered, is the burden of this story. The principal characters are an old colored woman and a school-master, who adds to his other accomplishments the art of instrumental music and an occasional sermon which he preaches at the school-house. Through their joint labors intemperance gives way to sobriety, brawling to quietness, irreligion to piety, poverty and squalid misery to thrift and comfort. Not the least interesting part of the story is the account of a little orphan girl who is rescued from a drunken guardian, and reared in a Christian home. The whole teaching of the story is good. It teaches faith in God, the sure victory of righteousness over vice, and the prosperity attendant upon virtuous living, not perhaps always in a worldly sense, but in the possession of a peaceful conscience and a better hope.

Young People's Scrap-book: Containing choice selections, narratives, descriptive pieces, natural history, scenes and places, personal sketches, and illustrated poems. With more than 300 elegant wood-cuts. Large quarto, 302 pages.

A more seasonable and elegant gift-book for the young cannot be found. It was compiled and edited by Dr. Daniel Curry, well known in Methodist and literary circles, and he is himself the writer of many of the scraps. The collection is rich and varied, and there is not a piece or a picture which is

without interest and instruction. None of the articles included is long, and nearly all are illustrated. They are gathered from various sources, and include such poems as Gray's "Elegy," Burns's "Cotter's Saturday Night" and "Tam O'Shanter," and "The Temptations of St. Anthony," with prose sketches of equal beauty and style. The wood-cut illustrations are in the best style.

Echoes from Palestine. By Rev. J. W. Mendenhall, A.M., Ph.D. With 70 illustrations. Large 8vo, 736 pages.

Dr. Mendenhall has written something more than a book of travels. Though this work is founded on his visit to Palestine, he has not cumbered it with accounts of travel, but has given his matured thoughts and conclusions upon the matters which presented themselves to his eyes and mind as he passed through the land. He has drafted history and geography, philosophy and religion, into his service, and he comes back redolent with the old Jewish life and manners, which he describes with fluent and picturesque pen. He makes the reader "*feel* rather than *see* Palestine." His style is rich, and he embodies in his work a large amount of information concerning the land of our Lord and his apostles. The reader will not think the book too large when he shall once have examined its pages.